

"THY KINGDOM COME"

NEW SERIES
VOLUME XL. No. 40



It has a seating capacity of about 350, 100 more than the old one. It has 14 separate rooms, a great work shop for us. A banquet hall that will care for about 150 around tables. One of the most completely furnished kitchens in the town. Heated with "Butain Gas." A pastor's study that would be a joy to any pastor. A baptistry that is not surpassed in beauty by any church in the land.

Who's Who and What's What

Since Alabama decided to license the sale of liquor a few months ago the jail in Birmingham has overflowed and an old jail in the suburb has been brought back into use and another in the city has to be enlarged. It is said that the court costs are three times as much as the income from the liquor tax.

To the members of the Skene Baptist Church: The Baptist Record begins with this issue to be a regular visitor into your home. Look for it each week, welcome it each week, and read it each week. By so doing, you will become better Christians. You will be better informed Baptists. You will learn more about the work of our great denomination in the name of our Lord. You will be brought to realize, more and more, your personal responsibilities to God and to His church. We are asking that you read this weekly visitor regularly, and that you come to church and worship with us regularly. "I was glad when they said unto me, Let us go into the house of the Lord." Psa. 122:1.—B. L. Mohon, Pastor.

Beginning January 1 the ratio of distribution of money given to Southwide objects will be as follows: Foreign Missions 50 percent, Home Missions 23 1/3, Old Preachers 10 1/3, Louisville Seminary 4 1/5, Ft. Worth Seminary 4 1/5, Baptist Bible Institute in New Orleans 4 1/5, Seminary for Negroes (in Nashville) 1, W. M. U. Training School 8/15, Baptist Hospital (in New Orleans) 2 1/5. The only change from the present percentages is a little taken from the Hospital and added to the B. B. I.

Sparks and Splinters

In one month The Baptist Standard reported 3,001 baptisms.

Arkansas Baptists employ 20 missionaries. They have had this year over 2,000 professions of faith.

The Biblical Recorder says that 60 years ago there were not 1,000 college students in North Carolina. Now there are ten thousand in five institutions.

Dr. W. A. Sullivan of Natchez assisted Pastor R. L. Wallace in a ten days meeting at Terry closing Sept. 28. There were about twelve additions to the church.

Mt. Zion Church in Lincoln County has adopted the storehouse plan for gathering the offerings of the people for the Lord's service. And this rural church has decided to go to full time preaching service.

To him that hath shall be given and vice versa. That holds in everything, including subscriptions to the Baptist Record. The churches which have a good subscription list are sending in more. The churches which have few are losing some they have. The rich get richer; the poor get poorer.

D. W. Herring has been more than forty years a missionary in China; five of his children have become missionaries and one is pastor of Winston-Salem Church in North Carolina. This veteran missionary spoke at a farewell service held recently in Winston-Salem in honor of his daughter Mary who is going as a missionary to China.

Associations meeting next week are: Deer Creek at Leland, Oct. 11 and the night before; Copiah at New Zion, Oct. 11-12; Lincoln at Mt. Zion, Oct. 12-13; Tallahatchie at Charleston, Oct. 13; Wayne County at Pleasant Grove Church, Oct. 13; Pontotoc at Shady Grove, Oct. 13-14; Riverside at Lula, Oct. 13-14; Greene County at Avera Church, Oct. 14-15; Leake County at Tuscola, Oct. 14-15.

Brother Joe Canzoneri assisted in the meeting at Deadrick Ave. Church, Knoxville, Tenn., during the simultaneous evangelistic campaign. About 500 members were added to all the churches. The churches undertook to carry the gospel to the people whether they came to church or not. Preaching was on the streets, in the shops and factories and over the radio. Pastors and churches were brought together in a better understanding of one another and of their task throughout the city and county. Dr. R. Q. Leavell was in charge of the campaign, preaching at First Church, bringing great messages. The church people were greatly pleased with the campaign and invited him to return for another next year.

A doctor and a dentist living two hundred miles apart both have said to us recently that people are losing all conscience in the matter of paying their debts. They seem to think that to get by without paying a bill is just so much money saved. We are prepared to believe that they are too near the truth. From our office this week are going out bills for subscriptions, many of them long past due. These were taken by churches which assumed the obligation to pay. Some of these have been sent repeatedly and no attention paid to them. Some of them appear to have repudiated the obligation and say "Forget about it." We do not believe that any preacher who refuses to pay his bills ought to be allowed to preach the gospel of Christ. And any church that refuses to pay its bills hasn't any right to be called a church of Christ. They are a disgrace to the whole cause of Christ. "Thou that preachest a man should not steal, dost thou steal?" Rom. 2:21. There has got to be a radical change in some of our churches before we can talk with any reason or sincerity about a revival of religion. The greatest hindrance to the progress of the gospel today is hypocrisy. There has got to be a cleaning up, a revival of honesty before the gospel can be expected to save people on the outside.

One of the "G" men recently said that one out of every 25 persons in the U. S. has a criminal record. The repeal of the 18th Amendment has made necessary evangelistic work as never before.

Biloxi First Church, G. C. Hodge pastor, baptized four on Sunday, Sept. 25. This was Promotion Day for the Sunday school and B. T. U. Every department has been completely organized for the new year beginning Oct. 1. At Second Church Pastor E. S. Flynt baptized two.

The world took a deep breath a few days ago when Hitler yielded to the importunities for peace and agreed to a four nation conference to indicate the lines on which peace may be had. At least for a while we may turn our attention to matters of peace hoping that a maniac may not long be allowed to keep the world in jeopardy.

This word from E. F. Andrews administrator of the Wake Hour Law, given out a few days ago at Birmingham, Ala., is worthy of study by all of us. He said, "If wage earners in America—especially those with fulltime jobs—cannot maintain themselves in health and in decency, you and I and everyone who can maintain themselves must shoulder more of the expense of our national household. In other words, if we don't pay decent wages we are going to have to pay the bill in the form of taxes and relief; in the form of crime and ill health; in the form of bitterness and social conflict."

Rankin County Association met with Liberty Church which provided Christian hospitality adequate and gracious. Brother D. W. McLeod was re-elected moderator and brother J. W. Steen continued as clerk and treasurer. The devotional was led by Rev. O. L. Byrd. Pastor F. M. Britt read the report on Missions and the editor was given an opportunity to discuss it. The report was filled with the sort of information needed. Among the visitors introduced was brother Jones who was ordained by this church more than thirty years ago. He has been many years in Texas and is clerk of his association. Pastor Wood was absent on account of sickness. Brother Speights read the report on Auxiliary Organizations and there was discussion by brother Everett, Mrs. Webb, Evangelist Estes and D. H. Barnhill. The Record was given an opportunity. The sermon was by Pastor W. S. Landrum who gave many revealing facts about the need of evangelism among Southern Baptists. The people listened attentively. As we had to leave at noon we were deprived of the pleasure of hearing the afternoon discussions, but they were reported up to high-water mark.

Franklin Association met with Siloam Church. There are 25 churches, having 4,198 members. There were 231 baptisms in the past year, more than double the number of the year before. In the past eight months all the churches except six have contributed to missions. There is a net increase in members of 451. Nine have B. T. U.'s and eight have W. M. U.'s. The churches gave \$2,241.71 to missions in the past year, nearly double what they gave the year before. The contributions to local objects were \$16,006.11. We arrived a little late on Thursday morning and found Dr. Middleton as moderator and Mr. H. O. French as clerk. The Social Service report was read by Mrs. Temple. Pastor W. D. Phipps presented the report on Cooperative Program. Mrs. Whittington gave the report on the Orphanage, and Supt. Mize spoke to it. Pastor Otis Jones preached the sermon. He was born in this county and is held in honor in his own country. His sermon was a strong plea for courageous living. Brother Jones also brought the report on Christian Education. The report on W. M. U. was made by Mrs. W. J. Crecink and spoken to by Mrs. W. W. Kyzar. Brethren Phipps and McLaurin spoke on the 5,000 Club. Dr. W. A. Sullivan presented the report on Foreign Missions; Miss Sallie Smith on Home Missions, and Pastor Kyzar on State Missions. The resolution was approved committing the association to a year of evangelism. The editor spoke near the concluding hour on the Spirit of Missions. The church served a dinner worthy of the best. Everybody seemed to have the spirit of joy.

NOBLE MOTHERHOOD

When mothers fill their obligations well
And dedicate their children to the Lord;
Our land will be like Eden; and we shall dwell
Beneath its fragrant bowers in sweet accord.
In Mary Heaven honored motherhood
And crowned it with a fadeless aureole;
God smiles upon each mother for her good,
If she but yield herself to his control.
In fellowship with God, let mothers be,
And have the wisdom that is truth sublime,
And darlings with a noble ancestry,—
Untarnished jewels no serpent can begrime.
The gifts of godly motherhood are gems
With splendor dimming queenly diadems.
Kansas City, Mo. —W. J. Robinson.

About 400 freshmen have been enrolled in Stetson University, the Baptist school in Florida.

Have you heard anybody pray for the distracted people of Europe who are now threatened with a deluge of war? Have you spoken to the Lord about them?

It seemed to some at least who heard the speech of Hitler recently that a maniac is handling the business of Germany and is threatening to deluge the world in blood.

Dr. L. R. Scarborough will assist Pastor Hall in a revival meeting in DeLand, Florida, early in October. This is the seat of Stetson University and a place of great opportunity in Baptist work.

Pastor G. M. Harbin reports the ordination of four deacons at Leaf River Church, Pineville, recently. They are W. B. Gilbert, T. N. Gordon, Wesley Lancaster and Floyd Lewis. Preachers present and participating were Dr. O. R. Moseley, Dal Bassett, Crawford Youngblood, O. C. Wilkerson and J. B. Loney.

In the Baptist Witness Editor E. D. Solomon gives the account of his conversion. It is a good thing to do. Paul did it over and over again. It will tell and show others how to be saved. Brother Solomon became a Christian when he was a little child, under the preaching of Rev. N. F. Metts whose obituary appeared in last week's Record.

We give on another page a picture of the new church building at Hernando with some description of it. Pastor J. O. Cook has been here more than five years, and was never happier, as are all the members. The church is united and forward looking. They had a wonderful dedication week. On the opening day there was the largest crowd seen in any religious gathering in Hernando for many years. There were five additions to the church during the week. The last day was Home Coming Day, a great day, with preaching by Dr. R. B. Gunter.

Madison County Association has only eleven churches, but they have some excellent pastors and people. The meeting last week was with Farmhaven Church, and the representation was good. Dr. A. A. Kitchings, Farmhaven pastor, led a good devotional service and welcomed the visitors and messengers. The mission reports were presented by Pastors Walker, Holland and Spell. Mrs. Spell presented the report on W. M. U. work. Evangelist Estes spoke on the part of the Board's work which he represents. Superintendent Mize made a talk on the Orphanage replete with good sense and practical religion. Dr. Kitchings discussed Christian Education most helpfully. The editor was drafted by brother Holland to take his place and preach the sermon. Brother Black led the singing. We all missed brother McKay who was not well enough to be present. The largest number of baptisms, 42, was reported by Center Terrace Church of which brother Walker is pastor. Deacon Coleman Lane was re-elected moderator and Deacon Burns was made clerk. Business went straight ahead from start to finish. A good dinner was served in the sub-story of the church building and was evidently enjoyed. This meeting showed that a comparatively small group of churches can have a good association.

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Kingdom News From Many Lands

CHARLES E. MADDY, Executive Secretary

INABELLE C. COLEMAN, Publicity Secretary

Foreign Mission Conference Appraised As The Best On Record

"This was the best Foreign Mission Conference the Foreign Mission Board has ever had," voiced by a seminary professor, was distinctive of the praises of all who attended the sixth annual wide-world week at Ridgecrest, Aug. 7-12. "Please publish Dr. Jones' address, 'We Are Well Able.' His clear, direct listing of the needs of our fields is just what I want to put before my women throughout the entire year ahead of us," requested a state W. M. U. secretary.

SUNRISE AND SUNSET

Dr. Ralph A. Herring's morning watches led the early risers into the presence of His Holy Spirit and taught them how to have daily fellowship and constant communion with Him.

Many who had never attended the Foreign Mission Conference before appraised this hour as the greatest of their lives. "We didn't expect such a spiritual and scriptural personal blessing. These hours are the greatest I ever lived."

As if providence had planned the program, the sunset service was dedicated to an interpretation of "The Fruits of the Spirit" (Galatians 5:22-23). Neither Dr. Herring nor Dr. W. C. Taylor, the vesper leader, had conferred about their topics when they came unto the mountain, one to speak of the Spirit and the other to interpret the fruits of the Spirit's abiding presence in a life.

"God worked out a mighty combination through those two fellows," said a business man who stopped off for a day and spent a week at Ridgecrest.

THE WORLD TELESCOPE

The daily news-bulletin, entitled The World Telescope, served its fourth term this summer.

"That is one of the most appreciated features of Foreign Mission Week," declared a missionary. "Would there be any way by which I could have fifty copies daily. I want to send them to the missionaries back in Brazil."

A state W. M. U. secretary asked: "Why doesn't every conference have a daily paper like this? It's great! I wouldn't miss the daily missionary facts in The World Telescope for anything."

The editors of The World Telescope hope that Ridgecrest will have an Assembly Daily News in 1939. They will gladly act as contributing editors during Foreign Mission Week. The Ridgecrest reporter could be the editor-in-chief.

EXHIBITS AND CURIOS

"This is the very best exhibit that Miss Mary Hunter has ever staged for any assembly or convention," declared members of W. M. U. leaders.

Miss Hunter sold nearly \$200.00 worth of curios and pieces-of-art from China.

YOUTH HOUR A SUCCESS

Since the Foreign Mission Conference the Foreign Mission Board has received countless letters from many of the large number of young people attending the conference and appraising it as "the best week of the summer," "The most practical and helpful youth conferences I ever attended," "Just what I needed to lead me to a definite understanding of myself and God's will for my life." High and frank have been the praises for everyone who attended these morning conferences scheduled "The Youth Hour."

Miss Jessie Ruth Ford, the Board's executive assistant, Dr. Ralph A. Herring, Dr. Frank H. Leavell, B. S. U. southwide secretary, and Miss

Inabelle G. Coleman were the leaders of the youth hour.

OTHER GUESTS

Other guests in addition to the missionaries were: Dr. Ralph A. Herring, pastor of the First Baptist Church, Winston-Salem, N. C.; Dr. M. E. Dodd, pastor of First Baptist Church, Shreveport, La.; Dr. J. O. Williams, business manager of the Sunday School Board; Dr. Frank H. Leavell, Southwide student secretary.

Dr. Dodd's story of his "8,000 miles missionary journey by airplane, seventy-four stops, 194 speaking engagements in fourteen nations" of South America gave the conference a continuous, "glowing thrill" like "Rainbows without End," the proposed title for the speaker's next book.

Dr. J. O. Williams made facts and figures live and pulsate with a spiritual appeal through his interpretation of "The Missionary Ministry of the Sunday School Board."

W. M. U. FOCUS DAY

Wednesday of Foreign Mission Week was focused upon Woman's Missionary Union.

"The total contributions of Woman's Missionary Union during its fifty years of giving are more than \$53,000,000, and more than a fourth of this amount has been given to foreign missions," declared Miss Kathleen Mallory in the main address of the day.

The World Telescope carried the following revealing paragraph: "When one looks through the Foreign Mission Board's treasurer's books, recording the total of nearly fifteen million dollars to the credit of Woman's Missionary Union, during her half century of monetary investments in the love and life and action overseas, one reads a long list of disbursements pagged geographically for sixteen lands and subdivided into many columns under these captions: missionaries (and there are 125 of the 412 on the Board's roster); Woman's Missionary Union work overseas; schools, kindergartens and good-will centers, colleges, seminaries and training schools for young women; homes built and repaired; churches and chapels and hospital units; equipment for new missionaries; evangelistic and field work; and other emergencies from year to year. To these this year's list adds the Margaret Fund, and "there are eighty on the roll this year," says Mrs. H. M. Rhodes, the new Margaret Fund chairman.

Mrs. Rhodes was in charge of the evening hour. Assisting her were the following Margaret Fund students on the Ridgecrest staff: Theresa Anderson, China; Goldie Gene Fielder, China; Gertrude Glass, China; Dan Williams, China; Bryan Glass, China; Dorothy Green, Africa; John Watts, Palestine; Bob Bratcher, Brazil; Fred Taylor, Brazil; Clara Brown Taylor, Brazil; Jean Taylor, Brazil; Sam Shepherd, Brazil; Elsie Baker, Brazil; Juanita Wilcox, Brazil.

Other present and former representatives were: Franklin Fowler, Argentina; Peter Hamlet, China; John Watts, Palestine; Alice, Ida and Evelyn Shepherd, Brazil; Gene Newton, Dever Lawton, Ralph A. Herring, China; Edwin B. Dozier, Japan.

CHINA RELIEF

After the Margaret Fund hour Wednesday night, the Foreign Mission Conference saw the Chinese play, "Peace Looked Down," by Saxon Rowe Carver. Miss Mary Ward of New York City had coached the play. The characters were

members of the staff and the Ridgecrest Sunday school children.

A missionary who had recently arrived from China said: "That play is a mild portrayal of merely a few of the multitudes of the horrors in China today. It omitted the worst."

The World Telescope's appraisal stated: Miss Mary Ward coached her characters in the play, "Peace Looked Down," to give merely a few fleeting glimpses of the multitude of horrors of war. This play did not portray the rape of women, nor the scenes of wounded, suffering, little children, nor new motherhood in cold, crowded refugee camps. It gave a very minor bit of realism in comparison with the existing realities among Southern Baptists' brothers and sisters in China.

The missionaries who were present praised God that there are many who prefer to face with solemn courage the existing realism of this war-torn, sin-sick world; glad to have their minds informed with facts; eager to respond to their brothers and sisters in Christ.

For the relief of war-torn China has come \$90,000 to the Foreign Mission Board. After seeing "Peace Looked Down," the friends at Ridgecrest gave \$250.00.

Three cents saves a life for a day; a dollar for a month. Winter is just ahead. Fifty millions in China, homeless, hungry, hopeless, will die this winter unless Christians say with the realism of money, that they shall live. Every penny given goes in the name of Christ to win for Him. "In as much as"—says Jesus.

MISSIONARIES REPRESENT THE WORLD

Foreign Mission Week at Ridgecrest, records more than a thousand registered Southern Baptists and more than fifty missionaries and guest speakers participating on the program.

The following missionaries presented Southern Baptists' work in their respective fields of service.

From Africa: Mrs. B. L. Lockett, Rev. J. Christie Pool, Miss Eva Sanders, Miss Kathleen Manley; from Argentina: Miss Minnie McIlroy; from Brazil: Dr. and Mrs. W. C. Taylor, Mr. and Mrs. W. W. Enete Dr. A. B. Deter, Dr. S. L. Watson; from Chile: Miss Anne Laseter; from China: Mr. and Mrs. Dever Lawton, Mrs. Eugene Sallee, Mr. and Mrs. P. W. Hamlett, Dr. and Mrs. S. W. Vance, Miss Irene Jeffers, Miss Attie Bostick; From Japan: Mr. and Mrs. E. B. Dozier; from Mexico: Dr. and Mrs. J. E. Davis. Retired or resigned: Rev. D. W. Herring, Miss Hannah Plowden, Dr. and Mrs. Milton Braun, Dr. and Mrs. J. W. Shepard, Rev. Neil Johnson, Mrs. J. J. Taylor, Rev. and Mrs. Eph Whisenhunt, Rev. Wade Bostick, Rev. and Mrs. J. Wash Watts, Rev. and Mrs. A. V. Hanna of Nazareth, Palestine, represented the Holy Land.

It is said a colony of Jews has been found in West China observing the Jewish religious customs of 700 years before Christ.

If you have not read it, dig up your Record of September 29th and read "Church and State," page 16. For some 12 or 14 years I have enjoyed a cordial friendship with Frank Bethlehem, the head of this league. He led the move in Massachusetts which put this amendment into their state constitution, and he has now for years given practically all of his time and much of his means to a nation-wide promotion of the cause. He deserves our gratitude and cooperation.—B. G. Lowrey.

EDITORIALS

STATE MISSIONS

Our pastors and Sunday school superintendents will make a great mistake if they fail to take advantage of the opportunity in October to enlarge the gifts to State Missions. There is just as much reason for the rest of us to help this part of our work with a special offering as for the women to do so. The reports from the women's week of prayer and the Margaret Lackey offering for State Missions in September are beginning to come in, and all signs point to their reaching their aim. There is no surer way to increase our Christian joy than to have a part in helping others. The best help that we can render to others is to make it possible for them to hear the gospel and to be trained for Christian service. The purpose of State Missions is to make it possible for everybody in Mississippi to have the gospel preached to them, and to develop the most useful Christians.

But somebody says, "Our church has a budget and we give to State Missions through that." That is good, but we have noticed that the thrifty and successful farmer or business man is the one who looks after the smallest details of the work; letting nothing go to waste. Jesus said, "Gather up the fragments that nothing be lost." It is a sin to waste anything. And it is a sin to overlook any opportunity to help others. "As ye have opportunity, do good to all men." The amount given by any one church or Sunday school for special State Mission offering may not seem large. But all of them together can easily mean another man giving his full time to saving souls. Let everybody have a part that the gift bestowed by many, thanks may be given by many, 2 Cor. 1:11.

AKELDAMA

Bible readers hardly need to be told that this word means the "field of blood." And that the name was applied to the place purchased with the money given for betraying Jesus; which money was used by the people who paid it to Judas to purchase a graveyard. All of this is quite significant.

Money accepted or given for permission to do what ought not to be done, or as reward for wrong doing is a betrayal. It is selling out to a wrong doer, to one who proposes, now that he has permission to work havoc of righteousness. It is money paid for the privilege of serving the devil and of betraying the cause of Almighty God. And it is money received by one or a group of men who sold their conscience and betrayed their responsibility for some supposed gain.

We cannot see it in any other light than that people who vote permission to any group of men to sell liquor under the pretext that it puts money in their pockets by way of taxes saved, are selling for a mess of pottage the privilege to wreck righteousness, destroy lives and damn men's souls in hell. Or if this is done by men who make laws or whose business it is to enforce them, they are as guilty as Judas Iscariot or as the priests who paid him the money.

And what comes of it? Answer, Akeldama, a field of blood. In every state the slaughter goes on. If every man who is killed because of liquor drinking, on the highway and elsewhere, were buried in a special cemetery, a field of blood, we would have one in every state in the union, and new ones would have to be built every few years. And all because with brazen, demoniacal impudence, the advocates of liquor are saying "We want the revenue!"

Southwestern Baptist Theological Seminary ministerial students, according to a recent survey, serve churches in seventy-nine out of the nine hundred and six district associations within the territory of the Southern Baptist Convention. The total includes sixty-one associations in Texas, nine in Oklahoma, four in Arkansas, four in Louisiana, and one in Kentucky.

FAITH AND YELLOW FEVER

The discovery of the way yellow fever is carried is now familiar to all. But it is only in the past forty years or less that people have known how it is done. It is one of several triumphs of medical science in our generation.

There are many who can recall the various notions and theories about the transmission of this disease, theories that now seem childish in the light of the discovery made by an army physician when the American troops were occupying Havana following the Spanish-American war.

The only point that interests us now is the way it was done. Dr. Walter Reed is credited with proving the method of transmission by the female of a certain brand of mosquito. He began to suspect this little lady as being the worst of her species and causing no end of sickness and a multitude of deaths. And he determined to test out his suspicion by practical and dangerous experiment. He called for volunteers and young men in the army answered his request. They submitted themselves to be bitten by this vicious little vampire after she had feasted on some person who had yellow fever. This personal, practical venturesome submission of oneself to a test which might mean death, this was an expression of faith in the doctor and in his theory which helps us to understand what faith is.

Faith is personally putting to the test some idea, theory or promise which is worth the experiment and without which the world would go on in ignorance, darkness, helplessness, disease, death and sin forevermore. Now this is what we are told in the eleventh chapter of Hebrews, faith is: "Faith is the substance of things hoped for, the evidence of things not seen." The word "substance" here is the one we are studying. It is a Latin word and literally means to "stand under." It is the Latin equivalent of the Greek work which it translates. That word is "hypostasis." A hypostasis is the act of a man who submits himself to an experiment. It is putting himself under the direction of another, and allowing the proposition of this other to be tried out on him. That's what the young men did to test the yellow fever theory. That's what every man does who submits himself to Jesus Christ and allows the promise of Christ to be tried out on him. When he submits to the experiment, he has an "experience," and becomes a demonstration of the truth. We "present our bodies to God," we are "transformed by the renewing of our minds," and we come to "demonstrate (prove) what is the will of God."

The scientists speak of a "hypothesis." The Bible speaks of a "hypostasis." The difference between a hypothesis and a hypostasis is that in the former you put something else in the test tube. In the latter you put yourself. In the latter you risk or venture not some material substance, but yourself, your soul, your all, for time and eternity. And nobody ever tried the experiment and had any reason to regret it. In this we risk all and gain all. Paul said, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, and do count them but refuse that I may gain Christ," Phil. 3:8. There is no other way of discovering the truth of science but by experiment. And there is no other way of knowing the truth of the gospel except by testing it out. We call that faith.

Catholic students at Mississippi State College, numbering 83, have organized a local chapter of the national Catholic students' league Newman Club with a faculty advisor.

Dr. L. R. Scarborough, president Southern Baptist Convention and Southwestern Seminary, delivered the principal address at the inauguration of Dr. H. E. Dana as president of Kansas City Baptist Theological Seminary, Friday, Sept. 30. The subject of the address was "Essentials of Ministerial Leadership." For almost two decades before his election as administrator of the Northern Baptist institution Dr. Dana was head of Southwestern Seminary's New Testament department.

The federal W.P.A. has granted over \$3,000,000 as a gift and loan for the construction of a bridge across the Mississippi River at Natchez.

Dr. H. M. Provence who spent two years in Clinton 1913-14 has recently been made acting assistant professor of Religion in Furman University for the session of 1938-39.

While Furman University is looking for a president a pastor in South Carolina who is an alumnus of Furman writes an open letter to the president-to-be calling for a return to and adherence to sound Baptist views of the Bible and the Christian life.

Now come reports of drinking by men and women who attended the big football game recently in New Orleans, in which one of our Mississippi schools took part. It may not be popular to rebuke this sort of thing but as long as we have ink to write with or breath in our bodies we will protest. And this goes not only for football games but for some folks from Mississippi who sent their pictures back from Los Angeles recently. From the looks of the pictures and the reports that come some prominent personages were too drunk to know what they were doing.

The death of Mrs. Edgar Godbold in Kansas City last Saturday will bring sincere sorrow to her friends and those of her husband in Mississippi. She was formerly Miss Irene Coleman. She was a native of Mississippi and when a girl was converted in a meeting in which the editor was preaching. She was married more than twenty years ago to Dr. Edgar Godbold, also a Mississippian, and was greatly loved by the people of Clinton where her husband was a professor in Mississippi College. She was a woman of charm and beautiful Christian character. After a long and painful illness she has passed through the portals into the city that lies foursquare. Her husband has the genuine sympathy of a host of friends not only in Mississippi but in Louisiana, Texas and Missouri where he has served the denomination with distinction and great usefulness.

Here is how one of the news agencies (A.P.) quotes General Moseley: "He criticized administration relief policies and said the nation is showing signs of internal decay like that which destroyed ancient Rome. 'The Roman citizen sold his freedom for government largess and a life of easy sloth,' he said. 'Today statisticians estimate that over 20,000,000 people—approximately one-sixth of our total population—are getting government subsidy directly and indirectly.' At another point, he said: 'Throughout the years that we have been increasing our relief rolls in enlarging the national debt—a debt that cannot be paid in your lifetime and mine—we have been passing laws and establishing measures intended to raise the standard of living by redistributing the wealth, while at the same time shortening the hours and restricting the output of the individual worker. We forget that wealth must be produced before it can be distributed. We cannot work less and produce more.'"

Two incidents of unusual interest to those who believe in the ideals of democracy have been given to the secular press within the past few days. In England the first lord of the admiralty has resigned from the British cabinet and in doing so gives his reason. He distrusts prime minister Chamberlain's foreign policy. This is his way of making outspoken and vigorous protest against the yielding of the prime minister to the threats of Hitler on successive occasions. And the democracy of the British is further shown in the fact that no government officials, nor publicist censured him for it, nor sought to restrict his right of protest. Britain preserves this right of free speech. The other incident given us in the press is that Major General Moseley after retirement from office expresses plainly his disapproval of the relief measures of the federal government, and the labor policy. The queer thing about it is that he is in turn accused by the Secretary of War for assailing the federal government. General Moseley is a free citizen and is doing only what many others have done and are doing.

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Convention Board Department

R. B. GUNTER, Cor. Sec'y.

OVERHEAD

Much has been said concerning overhead expenses. By reference to the audit of 1937, it has been found that after deducting the salary and expenses of the corresponding secretary, salary and expenses of C. J. Holland, the editor of the Baptist Record, loss on the Baptist Record and W. M. U. expenses, practically all of which has been spent in the interest of the work in general, the actual overhead is \$8,798.17, or 4.22% of the money handled, or less than five cents in the dollar.

THESE THREE

Paul in the thirteenth chapter of First Corinthians says that faith, hope and charity abide, and then he tells which of the three is greatest. Of the three things to be emphasized during the remainder of this year, it is not easy to say which is greatest. Each is of vital importance.

It is important that the State Mission offering be emphasized up to and including the fourth Sunday in October. Without this offering, it will be impossible for the State Board to pay its appropriations for the year. Many churches with building debts are looking to the Board for help. If the Sunday schools will make their offerings large, appropriations can be paid; otherwise, they cannot. Attention should be called to this offering every Sunday. Plans should be made for the offering. Success depends upon good planning and agitation. More is accomplished when a worthy goal is set ahead of time. We should work for an offering from each member of the Sunday school.

Of equal importance is the Five Thousand Club. The debts of the Convention at large cannot be paid unless members of the Five Thousand Club pay up their pledges. If our pastors will emphasize the importance of this work by calling the attention of the church membership to the \$20,000.00 obligation to be met December 1st, a sufficient number will respond to enable the Convention to pay its debts. The principal of the indebtedness for the entire year has been paid, but it is just as important that the interest shall likewise be paid when due.

The last interest to be emphasized is the Cooperative Program. This may be the greatest of the three, because every participating interest is benefitted by contributions through the Cooperative Program. The churches are contributing through the Cooperative Program in increasing numbers. This is encouraging. The ideal, however, is for every member of every church to make a contribution through the Cooperative Program. It is, therefore, earnestly desired that pastors everywhere shall strive to secure an offering from every member before the close of October. October 31st is the time for closing of the State Board books on this year's work. The importance of an offering from every member cannot be over-emphasized. If the emphasis in all the churches is what it should be, the closing of this year's work will be more gratifying than the closing of the work for six or seven years. Such a conclusion will not only make for the progress of every interest supported by the Cooperative Program, but will be a means of preparing us for the Southwide revival which begins January 1, 1939.

LAYMAN'S DAY SUNDAY

October 23rd has been set apart as Layman's Day. The plan this year is not to have laymen speak during the preaching hour, but to attend service. The slogan is, "A million men for Christ." Brother Lawson H. Cooke, secretary of the Brotherhood, recognizes the importance of the

pastor and wants him to preach at the regular hour rather than have laymen speak.

There is no doubt but what 75% of the strength of our laymen is not utilized. If we could only enlist 100% of them, the indebtedness of Southern Baptists could be paid in one year, and the local work greatly revived.

The greatest progress made during the year along this line has been made in Jones County under the leadership of Harry Smallwood. It has been demonstrated that laymen can be enlisted. This is true not only in town and city churches, but in the country churches as well. We should hear from these brethren during the session of our State Convention.

If Layman's Day is observed as it should be, October 23rd, the effects of this observance will be felt for a long time to come. This observance will make possible a larger and stronger organization throughout the State of Mississippi. We, therefore, trust that all laymen may attend the service October 23rd and hear the pastor's sermon. Brother Cooke has gone so far as to suggest an appropriate text from John 4:35, namely: "Lift up your eyes, and look on the fields; for they are white already to harvest."

B. S. U. SECRETARY IN THE JUNIOR COLLEGE AS A MISSIONARY

Otho A. Eure

The work of the B. S. U. secretary in the junior college should be twofold as compared to such workers in the senior college. There is the regular B. S. U. program with the boarding and local Baptist students and then there is the work with the day pupils which must assume somewhat the missionary aspect.

As we have seen many of these students come from the churches with quarter time preaching. It is a known fact that few of these churches have good Sunday school and B. T. U. work. Through the set-up of the B. S. U. on the campus all students will report attendance upon these organizations. Where there are none the secretary can encourage them to organize and in many cases will be able to go to these communities over the week-end and organize or strengthen such organizations.

This will be no whirlwind program but a sure steady growth, because the majority of these young leaders who are led into this work will continue to live and work in the community in which he lived when he attended the junior college. There is no coming home from college and then becoming leaders, they are already leaders and will continue to be such, building up strong rural churches with a full Baptist program. Can you think of any other method which we now have or may have which has the possibilities of such work? A B. S. U. secretary in every junior college in the state would be the greatest force for missions we could possibly have in Mississippi.

A CONTINUING CHURCH

(Continued from page 7)

I merely name the nine "church lines" that have come down through the ages, and remind you that they do not include the Catholics nor any of her children.

1. The Montanist, Schaff says, they were Anabaptists. 2. The Novatians, and Robinson traces them to the Reformation. 3. The Donatists, Dr. Lincoln classes them with Baptist. Augustine makes them Anabaptists. Optatus makes their baptism immersion. Osiander in a book against the Anabaptists says, "The modern Anabaptists are the same as the Donatists of old." 4. The Paulicians. Gibbons says they existed for centuries. Adeney calls them "the most primitive type of Christianity, ancient Oriental Baptist, Protestants before Protestantism." Gregory Magistos says the Roman church does not belong to them (1058 A.D.) Prof. Wellhausen in his life of Mohammed gives an account of the Baptists and calls them Sabains, an Arabized word meaning Baptist. 5. Out of the Paulicians came the Albigenses. Called Paternes in Italy. Gazari in

Germany. Bulgarians in France and Bogamils. Condemned by the Lateran Council in 1139, by that of Tours in 1163, and Cardinal Henry in 1180 tried to force them to come into the Roman church. 6. The Henricians. The bishop of Meaux and the Great Roman Catholic controversialist, 1704 complained of the followers of Calvin, "You adopt Henry and Peter of Bruys among your predecessors, and both of them, everybody knows, were Anabaptists. 7. The Berengarian churches. Arnoldists, Arnold being one of the great leaders was burned at the stake. Also called the Heresy of the Lombards. 8. The Waldensian churches. Allow me to quote two great men. Jonathan Edwards, "Some of the popish writers themselves own that that people (Waldensians) never submitted to the church of Rome. One of the Popish writers, speaking of the Waldenses says, 'The heresy of the Waldenses is the oldest heresy in the world.' It is supposed that this people first betook themselves to this desert from the severity of the heathen persecutions which were before Constantine the Great. And Alexander Campbell, "I would engage to show that baptism as viewed and practiced by the Baptists, had its advocates in every century up through the Christian era, and independent of whose existence (the German Anabaptists) clouds of witnesses attest the fact that before the Reformation from popery, and from the apostolic age, to the present time, the sentiments of Baptists, and the practice of baptism have had a continued claim of advocates, and public monuments of their existence in every century can be produced." 9. The Anabaptists. Persecuted, but never persecutors. Bayle, "The great progress of Anabaptists was owing to three things. First, that their teaching deafened their hearers with numberless passages of Scriptures. Second, that they affected a great appearance of sanctity. Third, that their followers discovered great constancy in their sufferings and death." But he gives not the least hint that the Anabaptists martyrs suffered death taking arms against the state, or stirring up rebellion.

Schaff, "The Reformation everywhere had its defects and sins, which it is impossible to justify. How cruel was the persecution of the Anabaptists, who by no means were revolutionary fanatics but for the most part were simple, honest Christians and suffered and died for liberty of conscience and the separation of church and state. And how sad were the moral state and the rude theological quarrels in Germany. No wonder that Melancthon longed for deliverance from the rabies theologorum. I hope that God has something better and greater in store for His church than the Reformation." (The Life of Philip Schaff, 462.)

The Anabaptists protested, and protested, until finally the name "Anabaptists" (rebaptizers) was changed to Baptists. Then the Baptists continuing to preach the same doctrine of their fathers, teaching the New and Old Testaments, demanding a regenerate membership, standing for the separation of church and state, said, "Why not Baptists? Wasn't John called 'John the Baptist'?" Wasn't he making a people ready for the coming of the Lord? Isn't our task the same as his? Certainly we are God's, therefore all we have is God's including the church. We are Christ's, but the name 'the Church of Christ' is not found in the Bible. Certainly John the Baptist was sent from God, he was God's messenger, and all that he had was God's. So, we'll just be..... the Baptist, preaching repentance, making disciples for the Lord, act as brothers and sisters, take the Bible as the Word of God, and go into all the world making disciples, preparing for the coming of Jesus to earth again."

It is said that among Southern Baptists in the past five years 1,732 preachers have died and 1,006 have been ordained. How about it brother Alldredge?

South Carolina Baptists have a new headquarters building which not only furnishes office space for all their workers but brings in \$3,000 in rents per year.

EMPHASES IN EVANGELISM IN THE LIGHT OF RELIGIOUS EDUCATION

Dr. W. L. Howse

(Continued from last week)

Ninety per cent of all of those who come into our churches do so before they are twenty-one years of age; hence a great deal of thought and planning should be given to take care adequately of this large percentage. Young people are not attracted by the antiquated methods frequently followed in the church's organized life. Youth is attracted by vigorous leadership and positive personalities. Daniel Poling has well said in his book "Youth Marches" that youth does not follow programs but follows personalities. Thus, youth will be challenged to give its best to Christ largely in proportion to those who challenge them.

A young man who was giving his life to the spread of Communism was asked by a Christian minister why he was doing so. Not knowing that his interrogator was a preacher, he said, "I am giving my life to Communism because most preachers are fossils and do not have a challenge to offer young people." The minister replied, "I am a preacher, but I do not consider myself a fossil," to which the youth said, "Give yourself time, mister; give yourself time." All too frequently this has been the attitude of young people who have never been approached and given some definite service. The leadership of our churches is adult, the programs and frequently the services of worship are planned according to what will please the leadership rather than according to that which will attract the membership. The mature wisdom and judgment of adult life needs the energy and enthusiasm of youth.

If young people are not saved for the church, it should be kept in mind that they will possibly yield themselves to the influences of evil. On August 18, the Associated Press carried an article saying that youth plays the leading role in Texas crime. Of 17,670 offenses reported in thirty-two cities for the first six months of the year, 4,006 were charged against persons in the twenty to twenty-four year level. Their names appeared most on police records charging murder, criminal assault, robbery, burglary, theft over and under fifty dollars, and auto theft. They also led in forgery, commercialized vice, violation of narcotic drug laws, disorderly conduct, vagrancy, and gambling. One can see that by the time a person is twenty-five years of age he is either leading a life of usefulness, a life of crime, or a life of complete indifference.

Contrary to the belief of many, young people are easily reached. Some have gone to an extreme in thinking that levity, frivolity, and compromise appeal to this group. Nothing could be further from the truth. Youth is ready to put religion to the test and is eager to attempt great things for Christ. Communism itself is appealing to young people because it demands extreme self-denial.

Some are pessimistic over present-day conditions, but the situation today is not as dark as it was in the latter part of the eighteenth century when there was a great movement among young people from infidelity to religion. Dorchester has written concerning the membership of one of the infidel clubs of that era. In part, he says, "The number was about twenty men and seven females. Of these some were shot, some hung, some drowned, two destroyed themselves by intemperance—one of whom was eaten by dogs and the other by hogs—one committed suicide, one fell from his horse and was killed, and one was struck with an ax and bled to death." It was out of such a situation as this that a great revival came among the college students of that early day in American history.

Many young people today are revolting against conditions and are waiting for Christianity to sound a clarion call. One of the most hopeful signs for the evangelistic program at present is the success of the youth revivals which are being conducted. These usually have been led by

young ministers and musicians. The young people in each church have taken charge of the preparation for and direction of such campaigns. They have usually been conducted for eight days beginning on Sunday. The appeal which has been made has met with remarkable results. It is not necessary to have young leadership in order to attract youth, but the success of these revival efforts proves that young people will respond to a program in which they have the opportunity to share.

Through the Training Union, the Sunday school, the Y. W. A., and the Baptist Student Union young people may be given many opportunities to serve. They also may be given more voice in the church's program and thus approach their tasks in a joyous spirit of achievement.

A third emphasis should be the personal attention of the pastor, educational worker, and church leadership to the problems within their own church.

a. The pastor should give particular attention to his own field. Too often the opportunity to leave his own situation and enjoy the fellowship of another congregation leads the pastor of the larger church to neglect his own work. There are times each year when it greatly helps the pastor to be away from the problems of his own church. In holding revivals for others he comes back with greater spiritual power and with greater alertness for his own tasks. However, many pastors are away from their fields so much of the time that one of the greatest problems the denomination faces is not the half-time country church but the "half-time" city church. If the pastor of any church with a membership of more than one thousand fulfills his ministry, there would never be an opportune time to be away from his field, even though he is justified in occasional absence.

In too many cases a minister's life consists of a routine of funerals, weddings, visits to the sick, and the preparation of his regular messages. There needs to be more visits on the part of the pastor for the enlistment of his membership. It is realized that he cannot do this alone, but he must lead in the matter and train others to share this responsibility with him.

The pastor must also give attention to his preaching ministry so that it is kept fresh and vigorous. There must not only be the evangelistic appeal, but there must be other basic elements which will guide and sustain individuals in their Christian growth and development. One sees a weakness in present-day sermon preparation in the increasingly large number of books of sermons which are flooding the market. This message carries no criticism of books of sermons except when they are used as mental props. Even during the evangelistic conference this year the manager of the book store reported that books of sermons led all other types of books in sales. We will never have an effective evangelistic effort through preaching "warmed-over" sermons. If the minister's heart is not so aflame that he has a message from within, our churches will remain powerless. Dr. Jefferson, in his book "The Minister as Prophet," states that the spider does not weave its web from the rough material of the street but rather it weaves it from itself. He also says that the bee gathers its material and to it makes its own contribution before it produces honey.

The pastor must lead in developing the Sunday school teachers as a soul-winning force. He does not need a special soul-winners band but should use those who day by day are in touch with the unsaved. The evangelistic fires in any Sunday school will develop a spirit of perennial evangelism. Soul-winning should not be limited to the Sunday school, but this organization has within it more unsaved than any other. J. N. Barnette has estimated that there are 750,000 unsaved individuals enrolled in Southern Baptist Sunday schools and 250,000 unaffiliated Baptists and members of other churches or an average of 45 to every church in the Southern Baptist Convention. Here are 1,000,000 possibilities within our gates. It has been said by one Sunday school

authority that in soul-winning, figuratively, the pastor is across the street, the Sunday school superintendent is on the same side of the street as the pupil, but the teacher stands face to face with the unsaved individual. If this relationship exists, more attention should be given to developing teachers as soul-winners. There are individuals who teach classes an entire year but do not personally seek to win their members to Christ. These lose the joy of their work and many resign because they do not have the added happiness of participating in the harvest of their teaching.

b. The educational worker in the church is definitely responsible for evangelism. A young woman preparing to be a church secretary asked me to state her chief duty. I replied that her chief duty was to be a personal soul-winner. She seemed surprised, but this is the chief duty of every Christian. Those who are used in the leadership of educational organizations should not only be able to win people to Christ but should be active in so doing. They should lead each teacher to know and become interested in his unsaved members.

Such policies of Sunday school management should be developed as will encourage all workers in the Sunday school to be willing to deal tenderly and sympathetically with the disinterested member. Many Sunday schools have the policy of dropping from the rolls the names of those who do not attend for three Sundays. Others make it necessary for individuals to attend three Sundays in succession before their names are entered as members. While, no doubt, some attention should be given to whether a person is a prospective member or a visitor, it is never right to put the member on probation. It is safe to say that during the summer throughout the South enough unsaved individuals were dropped from Sunday school rolls because they did not come regularly to use as a prospective list with which to start this evangelistic campaign. Thousands were cut loose to become prospects again to be rounded up in the next religious census.

There should also be some definite missionary activities to challenge the people to greater attainment. Too often the entire emphasis has been placed upon keeping the organization going. If missionary activities could be projected and the time could be spent in the Sunday sessions rekindling spiritual fires for efforts during the week, much good could be accomplished.

An added emphasis needs to be placed upon correct methods of conservation.

We cannot place too much emphasis upon winning people to Christ, but it is possible to underemphasize the need of utilizing them in constructive kingdom work. The Training Union organization of one of our Southern states has this as its motto, "There is but one thing better than a saved soul; and that is a saved soul plus a saved life. The Training Union adds the 'plus.'" Each church must realize that it bears a responsibility to each individual who joins. The first thing the average preacher says to a new convert after he walks down the aisle of the church is, "Be seated." Somewhere, at the proper time, someone needs to tell this same member to get up and go to work.

Some years ago the Interstate Commerce Commission employed a man at a salary of fifteen thousand dollars a year to trace and bring back empty freight cars. Churches need the same type of work done for their "empties." One church in the Southern Baptist Convention territory added nearly one thousand members to its membership last year. Where are those members now? Where are the members who came in your last revival? Unlike Minerva they did not spring into the kingdom full grown. Each of those who came in a revival meeting giving his heart to Christ has a life which may be utilized for years of constructive service if someone enlists his talents. The Sunday school, the Training Union, men's Brotherhood, the W. M. U., the church treasurer, all need to do their part toward helping this person enlist his talents in the service of Christ.

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No revival should ever be held without a constructive program of conservation immediately following.

As in every revival there should be complete surrender to Christ through intercessory prayer. Southern Baptists must organize for this great evangelistic undertaking. Everything humanly possible must be done to insure its success, but in doing all of these things it should be kept ever in mind that unceasing prayer should be offered for its accomplishment. Without a question the student body of the Seminary this year can have a great part in the success of this revival by praying daily—in private, in classes, in chapel services, and at all times—for the outpouring of the spirit upon pastors and churches throughout the world. If we can unite in this one great enterprise and support our president and those who work with him in what is possibly the greatest undertaking in Baptist history, we will be having a part in making real the kingdom of Christ on this earth.

Bailey, in his book "Evangelism in a Changing World," has said that the revival of Francis of Assisi was evangelism through song, that the great awakening of the fourteenth century in the Rhineland was evangelism through prayer, that the revival under Jonathan Edwards was evangelism through thought, that the revival led by John Wesley was evangelism through experience, that the revival under Whitfield was evangelism through a sense of duty. Let this be a revival which has been brought about because a whole denomination was consecrated to the will and purpose of Christ.

A CONTINUING CHURCH

Brief of sermon preached by C. E. Patch at the Lee County Association

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always; even unto the end of the world. Amen." Matt. 28:19-20.

The marching orders of Baptists are the words just quoted, and Jesus did not give the order immediately after his resurrection, but after he had gone to the Father and returned with the word, "All power is given unto me in heaven and in earth." Baptists believe and teach that "A New Testament Church is a company of baptized believers, voluntarily associated together for the maintenance of the ordinances and the spread of the gospel of Jesus Christ."

I like those words, "voluntarily associated." No outside control, responsible to Christ alone, and teachers and people equal, administering the affairs of the church together. "Voluntarily associated," therefore, if we do not like the Baptist church, we came in voluntarily, let's not obstruct, not hinder, not try to stop things, but voluntarily GET OUT.

"Teachers and people equal—administering the affairs of the church together." Gibbons (Ibid 558) "Such was the mild and equal constitution by which the Christians were governed for more than 100 years after the death of the apostles. Every society formed for itself a separate and independent republic, and although the most distant of these little states maintained a mutual, as well as friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme legislative assembly." Jacob and Hatch say: "Episcopalians do not derive their system from ancient Scriptural form of government, but always acknowledge the primitive congregational form of government, and declare that episcopacy is a later development."

The ancient church had only two officers, elders, (bishops, presbyters), and deacons. Dr. Lightfoot, Bishop of Durham, "It is clear that at the close of the apostolic age, the two lower orders of the three fold ministry were firmly and widely established: but traces of the episcopate, properly so-called, are few and indistinct. The episcopate was former out of the presbyterial order

by elevation, and the title, which originally was common to all, came at length to be appropriated to the chief of them." (Commentary on Philipians, 180, 276.)

So, Baptists say, One head, Jesus, voluntary association, congregational form of government, ("boards" of deacons please take notice and learn what your duties are and go not beyond the word of God) and only two Scriptural or ordained officers, presbyters, (bishops, or elders) and deacons.

Having found the nature of the organization, (voluntary-congregational), having found the only two officers (bishops and deacons), and having found that the affairs of these little independent bodies were administered by teacher and people, let us look at their teaching concerning the ordinances.

They had but two ordiances, namely, baptism and the Lord's Supper. Baptism was an outward confession of an inward faith in Christ. It thus expressed a belief in the death, burial and resurrection of Jesus Christ. It expressed a belief, in symbol, that the "old man" was dead and buried, and it expressed, and physically resurrected (you cannot bury that which does not die), so one day death would come to them, burial would follow, then as Jesus walked in the garden that surrounded his grave, so they would look at their graves being in a resurrected body. Therefore, only believers were baptized and that upon a public profession of faith. The church was composed of baptized believers, and called "beloved of God, called to be saints," "sanctified in Christ Jesus," "faithful in Christ," "God's elect, holy, and beloved." And the conditions of membership were repentance, faith, righteousness, and the initiatory rite of baptism, which was symbolic of a changed life. All the confessions summarized by Kostlin, "The Reformed Confessions describe the church as the communion of believers or saints, and condition its existence on the pure preaching of the word." This definition excludes infants and unbelievers.

John the Baptist required, repentance, exercised faith, make a confession of sin and live a righteous life. Matt. 3:2, "Repent ye, for the kingdom of heaven is at hand." Acts 19:4, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus Christ.. Jesus first made disciples and then baptized them, John 4:1, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John." Now, if I say, "I made a wagon and painted it," would you think that I painted it before it was made, in order to make it, or because it was made?

The apostles demanded the same, Acts 2:38, "Repent and be baptized every one of you depending on the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts 3:19, "Repent ye therefore and be converted, that your sins may be blotted out." (Read Acts 4:1-12.) The converts were filled with joy and only men and women were baptized, Acts 8:5, 12, "Then Philip went down to the city of Samaria, and preached Christ unto them. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized." These truths are generally conceded by scholars. Dollinger, a Catholic, "There is no proof or hint in the New Testament that the apostles baptized infants or ordered them to be baptized." (Dr. Pressense, French scholar; Hofling, Lutheran; Prof. James Hastings; Prof. Lake, Enc. of Rel. and Eth.; Robert Rainey, Presbyterian, all concede this point.

The form of baptizing was dipping. John baptized in the river Jordan, not down near it, nor close to it, but in it. Dr. Dosker, professor of church history, Presbyterian Theological Seminary, Louisville, said, "Every candid historian will admit that the Baptists have, both philologically and historically, the better of the argument, as to the prevailing mode of baptism. The word baptize means immersion, both in

classical and Biblical Greek, except where it is manifestly used in a tropical sense." (Doskar, the Dutch Anabaptists, 176, Philadelphia, 1921.)

The Lord's Supper, shows forth the death of the Savior till he shall come again. A perpetual memorial of the broken body and the shed blood of the risen Lord. Dr. William Wall, "For no church ever gave the communion to any persons before they were baptized. Since among all of the absurdities that ever were held, none ever maintained that any person should partake of the communion before he was baptized."

The Baptists have always insisted that the ordinances were symbols, not sacraments. This has been and is the very heart of their contention.

The early churches were missionary. Jesus said, "Go." "Go ye." "Go ye into all the world." "Go ye into all the world making disciples." And they went in a few generations to all the world, and they made disciples, and they baptized them, and taught them, and Jesus was with them always. With them as they went, with them as they made disciples. With them as they baptized the disciples they had made. With them as they taught the disciples they had baptized. The first of these early churches was organized by Jesus. Baptists go back to God himself for their origin. The first Baptist this world ever saw was commissioned in heaven. "There was a man sent from God whose name was John." John 1:16. He came to make ready a people for the Lord. Luke 1:17. He made them ready by preaching to them repentance and faith. Matt. 3:2. Acts 19:4. He gave them knowledge of their salvation by remission of their sins. Luke 1:77. He baptized them with water. John 1:31-33. John was sent from heaven commissioned for the special purpose of preparing a people out of which the Lord was to constitute His church, and the Bible calls him a "Baptist." The Baptist preacher had the distinction of baptizing our Lord. Mark 1:9, and He, the Lord, was the founder and builder of the church, Matt. 16:18. This Baptist did not only baptize the head of the church, but he baptized much of the material out of which the church was constituted. The first disciples, who became apostles, were first set in the church. I Cor. 12:28. This was done on a mountain in Galilee, not far from Capernaum Sat., June 4, 32, A.B. C. C. (Savage), and Luke the sixth chapter record the organization and the inaugural address.

SUPPOSE: A Baptist preacher of today should baptize a preacher, and a number of other people, and that preacher baptized by a Baptist should take those people baptized by a Baptist and constitute them into church, what kind of a church would it be?

NOW, we know who is the Head, how they were associated, the officers, the ordinances, that they were missionary, and who constituted the first church, by whom it was organized and when, so there is just one thing more: Have they continued throughout the years? "The footsteps of the Baptists of the ages can more easily be traced by blood than by baptism. It is a lineage of suffering rather than a succession of bishops; a martyrdom of principle, rather than a dogmatic decree of councils; a golden chord of love, rather than an iron chain of succession, which while attempting to rattle its links back to the apostles, has been of more service in chaining some protecting Baptist to the stake than in proclaiming the truth of the New Testament. It is nevertheless, a right royal succession, that in every age Baptists have been advocates of liberty for all, and have held the gospel of the Son of God makes every man free in Christ Jesus. (Christian, History of the Baptists, page 22.)

Time would not allow me to tell of the early conditions, the struggles, the beginnings of dangerous heresies, the first doctrine of baptismal salvation, the first infant baptism about 400, the Christian monuments, the catacombs, the baptisteries, Constantine and the Great Edict, Theodosius the Great, enforcing the religious law, etc.

(Continued on page 5)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

The following is the timely message of one of our faithful superintendents:

"As we come to the close of another associational year, I am sure we are all delighted to come together again in His name and especially happy that we are privileged to meet with County Line Society. County Line is one of our very best and most fruitful societies.

I am so glad to see such a goodly number present this morning and feel that we shall have a splendid day here.

The subject assigned me by the program committee was "No Cemeteries in Our Association or Without the Loss of One." As I began to think along this line as to what I should say my heart was very happy and as I thought, certain of our societies that had a question mark after their name would constantly come before me. The day for our meeting was practically at hand and I had not heard from these ones, but I kept hoping and trusting and believing and you can imagine my great joy as these reports began to come in and I did hear from them.

The association that has sustained no loss is fortunate indeed. It really has something to glory about—their talent has not been buried but is paying rich dividends.

The foundation on which our work is built is not sand but a rock the rock. Truly prayer and faith are its cornerstones.

We all remember a slogan given to us years ago by a former beloved superintendent—one we have tried to use in all our work, "Pray, Plan and Perform."

In God's Word much has been said about the lost or missing one. Whether it be person or thing.

In the 15th chapter of Luke, Jesus gives us three parables concerning the same subject.

When we think and speak of the lost today we are thinking of those societies and those women who are not functioning or enlisted.

The parables of the lost sheep, the lost coin, and the lost boy all testify to the importance Jesus placed and would have us place on the individual. They demonstrate how incomplete a body or organization is in His sight if there is one missing. We all know how very important each link is in every chain. How practically useless the chain is unless every link is rightly placed.

The parables also tell of the concern and anxiety of the owner. This association is not our own—we have been bought with a price, and our Master, the Saviour, has a right to expect that every society, and every individual should give Him her best as a reasonable service. They also show the willingness of the owner or keeper to leave all else and give of His time and energy in searching for this missing one and the determination to find it and restore it to its former place.

Then we see the joy and pleasure in the finding and the great satisfaction in the keeping. We know that He is able to keep, and only in Him can we carry on.

As we stated in the beginning any society and any individual that is not "carrying on" is not enlisted in His Kingdom work would naturally come under the class of the lost sheep or the lost coin that Jesus told about.

It is missing from the ranks today perhaps not because of anything it has done, but because it has failed to do certain things. While the other sheep were attentive to the Shepherd's voice and giving along in the usual way, this one wandered around some and grazed or strayed too far. Sometimes from indifference or care-

lessness we fail to carry on—it is a gradual thing—we leisurely graze around not meaning to give up now our work or lose our organization and suddenly we are aware that we have gone too far.

The coin mentioned in the parable was lost by some one else—by the carelessness or indifference of the woman who held it. The coin was still in existence—it still had the great seal upon it, but was only out of circulation.

Perhaps some of our societies—some of our women are not working—are not fitting into His great plan because of the negligence of indifference of others. Maybe the leaders. Are we as leaders as diligent about our Lord's work as we should be? Have we prayed as much as we needed to pray? Have we always been patient and loving and kind?

Have we always felt our utter dependence for success on the great "Shepherd of the Sheep"? This association and each society is filled with bright, shining coins—some scarcely out of sight that need to be put into circulation—women who are just as valuable and capable and the most tried and proved who are not enlisted probably because of our indifference. We need to look a little closer to have just a little more love and faith and to pray more.

There are three more months of our Jubilee Year according to the state calendar of work. In Copiah Association there are several weak societies and churches without a society, will we not covenant together today to put on the whole armor of service and do our very best and organize these, thus realizing our slogan for His glory, "A Society in Every Church."

Mrs. W. W. Price,
Associational Superintendent

—O—

We are sharing a personal letter of an associational young people's leader:

Dear Miss Robinson:

Am sending last quarter's report, even though it is long past time.

I want to say that we had three young people's meetings and everyone was well attended and had good programs. We had Y. W. A. in June with 44 Y. W. A.'s alone and was a night meeting with seven churches represented. R. A.'s in a two-day camp in July with 63 boys representing six churches and G. A.'s in August with 56 girls, making a total of 163. Of course there were others who attended but this was the number for the organizations. We are convinced that far better results were had by having the three instead of one and want to continue this plan.

The camp was the first ever had and the boys as well as everyone who attended were delighted and want a longer time next year.

Mr. McRae was simply fine and certainly handled everything well.

I'm sure it was worth having since three boys gave themselves to Christ, two making profession at closing session and the other the following Sunday morning at church service stating he had accepted Christ as his Saviour at the camp but waited until he got home to make it known.

I have spent most of the time in getting the work of the young people before our women as it was so neglected. I believe we have succeeded in a great way. At the beginning of the associational year there were only 23 young people's organizations in the association that were active, we now have 50; ten new and several old ones revived. I don't know whether all new ones have been reported to headquarters or not. I requested

them to do so that they might get certificates, literature, etc.

Am looking forward to attending the house party in October.

Sincerely,
Mrs. N. J. Lee.

—O—

The Janie Sanford Y. W. A. of Blue Mountain College was organized last Wednesday night, with a good attendance. There were 173 girls present, according to Miss Cora Mae Marriott, Y. W. A. president.

The Y. W. A. is divided into eight circles. The following girls were selected to serve as Circle Leaders for the first semester: Gene Ellzey, Mary Brown Wilburn, Evelyn Hasty, Pat Fleming, Shirley Ball, Tom Womack, Nannie Lee Burney, and Eline Green.

—Tom Womack, Reporter.
—BR—

There were 50 additions to First Church, Monroe, La., in a youth revival in which Professor Chester Swor was the speaker.

In connection with the revival meeting at DeLand, Florida, next week, in which Dr. Scarborough preaches and Fred Scofield sings, there will be held a statewide evangelistic conference on Oct. 13.

Florida Baptists are considering the question of operating a hospital at Tampa, Fla., where a hotel has been offered for this purpose at greatly reduced cost. A special meeting of their convention board was called to consider the matter, but referred the question to a committee to report to the state convention.

His friends in Mississippi are interested in the anniversary of Dr. Zeno Wall as pastor of First Church, Shelby, N. C. The church had a home coming day. In the thirteen years the membership has grown from 747 to over 2000. On the anniversary day there was a large congregation and thirteen additions to the church.

The new Sunday school at Van Winkle had a Sunday school training course last week conducted by brother John Farmer. There were six new classes organized and the attendance went up from 77 to 103. Last Sunday at the Hinds-Warren Sunday School Association at Vicksburg the Van Winkle Sunday school was given the award for best attendance.

S. W. Miss. Pastors' Conference meets at First Church, McComb, Oct. 10. Devotional by M. C. Waldrup; Visiting the Sick by J. B. Quinn; Book Review by Wyatt Hunter; Experiences that Proved Satisfactory by all pastors; Sermon by B. Locke Davis; Song Service by A. E. Pardue; Expositions of Hebrews by J. B. Hunt, F. W. Gunn, and S. J. Rhodes.

From reading an article by Dr. W. B. Riley in the Western Recorder one almost concludes that the Federal Council of Churches has learned the Catholic trick of distinguishing between what is spoken ex cathedra and what is a purely personal opinion. Whenever one of their pronouncements proves unpopular or manifestly untrue they say it was merely a personal opinion, but whenever they can get by with it they claim to speak for all Protestants in America.

Frank Robbins, a student in Mississippi College, was ordained by the Clinton Church recently. He is from Lucedale, Mississippi, and has been called to the church in East Jackson where he is already doing acceptable work. The ordination sermon was preached by Dr. A. A. Kitchings and the prayer was led by Dr. M. O. Patterson. His examination was every way satisfactory and his standing among those who know him in college is excellent.

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East Mississippi Department

By R. L. BRELAND

Dr. Breland Resigns at Richmond

Dr. Clyde L. Breland has resigned
as pastor of First Baptist Church,
Richmond, Ky., after having served
for ten years. Writing of his resi-
gnation, the Western Recorder, pub-
lished at Louisville, Ky., has this
to say: "Elsewhere we publish ap-
preciative resolution adopted by the
First Church, of Richmond, in con-
nection with the recent resignation
of Dr. Clyde L. Breland, pastor for
more than ten years there, the resi-
gnation to take effect at the end of
this year. The Lexington corre-
spondent of the Courier-Journal, re-
ferring to the resignation, quotes
Dr. Breland as saying: 'Ten years
is a long time in a small city church,
and there is an inevitable tendency
for the congregation to grow placid.
I believe the time has arrived for a
change.' There will be general re-
gret among many who know and
value Dr. Breland and his ministry
to learn of his purpose to give up
the Richmond pastorate. As a
preacher he is able, constructive
and faithful to the truth of Christ,
and as a pastor, faithful and devoted
to the members of his flock. He has
been a valued and constructively
helpful member of boards and com-
mittees of the denomination, and is
at present a member of the board
of publication of the Western Re-
corder, and has himself by his oc-
casional contributions enlarged the
service of the paper. Dr. Breland's
interest in the religious welfare of
our Baptists in our state institu-
tions has been large and has shown
itself most helpfully in the construc-
tive service to our young people in
attendance upon the Eastern Ken-
tucky State College at Richmond,
rendered by the Richmond church.
Pastor Breland has not announced
his future plans. We pray that God
may lead him to that field of wit-
ness and service for which his un-
usual gifts and consecration fit
him."

The resolution committee of the

Richmond church says among other
things: "That we appreciate the fact
that Dr. Breland is sound in the
faith; that he has perhaps built even
better than he knows in his fear-
less stand for the 'faith once for all
delivered to the saints.'"

"That we respect his deep and
abiding love for the Lord; a love
that has no doubt been made broad-
er and deeper because of the schol-
arly mind delving into the riches
of God's word."

The future plans of Br. Breland
have not been announced.

The meeting with Anchor Bap-
tist Church, near Water Valley, in
which Pastor L. J. Crumby did the
preaching, resulted in several addi-
tions to the church. Mrs. Anderson
has generously made a donation of a
plot of ground on which a new
house of worship is to be erected,
expected to be finished by the first
of next year.

The meeting that was to be held
at Young's in Grenada County was
postponed until last week when Rev.
J. H. Sherman and Rev. J. W. T.
Siler held a meeting several nights.
Good congregations and good inter-
est were the last report.

A news item from Neshoba Coun-
ty says: "Rev. J. R. Davis has re-
signed as pastor of Mt. Nelson Bap-
tist Church, and also other pastoral
work, and is moving to Louisville,
Ky., where he will continue his edu-
cation in the Baptist Seminary."

Another item says: "Rev. and
Mrs. H. H. Ward and son have gone
to New Orleans where Rev. Ward
will attend the Baptist Bible Insti-
tute." Brother Ward's home is near
Edinburg, Leake County, Miss.

The Yalobusha Baptist Associa-
tion at its recent session appointed
an evangelistic committee to coop-
erate with the Southwide movement
next year, as follows: W. C. How-
ard, Water Valley, chairman; L. J.
Crumby, Water Valley; T. T. Gooch,
Oakland; Mrs. Taylor Howard, Wa-
ter Valley; Mrs. C. C. Pate, Cof-
feeville. They are to study the evan-
gelistic needs of the county and re-
port early next spring to the exec-
utive committee of the association,
making such suggestions as they
think needful.

News comes of the death of Mr.
Vardaman Harrison in a Greenwood
hospital after several weeks of ill-
ness of stomach trouble. He is the
son of Mr. and Mrs. John B. Harri-
son of near Philadelphia, Neshoba
County, of the Coldwater Baptist
Church. He was married. Burial in
Good Hope Cemetery, Neshoba
County. Sympathy to the bereaved
parents, wife and other relatives.

Prof. Edwin M. Chapman, now
employed as band director and
teacher in the Senatobia High
school, is a Coffeeville product. He
is one of our fine boys. Glad to
note that he is working in the Sen-
atobia Baptist Church. Best wishes
to him.

You will notice that Yalobusha
County Baptist Association has ap-
pointed an evangelistic committee.
It is hoped that this committee will
get busy and that next year will
see a great effort made to win the
lost in our county. Here is a good
field for evangelistic effort and the
Lord holds us responsible for the

lost until we have done our best to
win them. We want to join with the
Southwide evangelistic program of
which we approve.

—BR—

SKENE BAPTIST CHURCH

—O—

After going without a pastor for
quite a while, the people of the
Skene Baptist Church decided to
make a sacrifice and get down to
work. We needed a pastor on the
field but the pastor's home had
gone down so it was not suitable
for anyone to live in. Determined
to do nothing short of the best,
we called Rev. B. L. Mohon as pas-
tor for full time.

Everybody joined in and agreed
to pay what they could to repair
the home and donate their time in
doing the work. The home for the
pastor was covered, painted on the
outside, papered on the inside, and
all of the floors and wood-work
painted and varnished at a cost of
\$280.00. At that time, about two
months ago, \$147.30 of this total
amount was paid in with the bal-
ance due the first of November.

At the arrival of our pastor and
Mrs. Mohon, about two months ago,
a large crowd of people of the com-
munity met and gave them a hearty
welcome with a nice house shower
and refreshments to spare. The la-
dies had previously met and ar-
ranged all of their furniture in
place, putting beautiful shades and
curtains to the fourteen windows
in the house, and making it ready
to live in upon the arrival of our
pastor and his wife.

At the time we went into this it
seemed a very hard and difficult
task. But with the hearty coopera-
tion of the people it was made
easier. Now that the work has been
done and more than one-half of the
money raised in payment of it, we
are all happy that we made the
sacrifice, and we are all ready to
join in with our pastor in carrying
on the Lord's work here.

—Lewis I. Myers.

—BR—

REV. J. H. HOWARD

—O—

At 5:50 Thursday afternoon,
September 22, one of the greatest
soldiers of the cross that this sec-
tion of the country has ever known
passed out into the Great Beyond.
Rev. J. H. Howard was affection-
ately known by all as "Grandpa."
He made his home here at Skene
with his son Bob. I have been here
for only a short time, but I have
been told that "Grandpa" would
walk for miles to visit a sick per-
son or to conduct a funeral or to
preach. When I would visit him, he
enjoyed talking of the past and I
enjoyed listening to every word. He
told me that he preached in this
country before much of it was set-
tled. He said it was full of cane-
brakes and bears. Grandpa enjoy-
ed putting up little brush arbors
and preaching the eternal truths
of God to people that churches did

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not reach. A few years ago he bap-
tized over seventy one afternoon.
When he told me about it he said,
"Preacher, when it was over I was
given out, but I was happy. I went
over the top then." And when he
said it there was a happy smile on
his face and a twinkle in his eyes.
He was happy then. At his funeral
the house was full, and flowers
from those who loved him were
banked up on the pulpit and casket.
Grandpa was 79 years of age. May
God comfort the hearts of those
who are left. "Blessed are the dead
which die in the Lord from hence-
forth: yea saith the Spirit that they
may rest from their labors, and
their works do follow them." Rev.
14:13.

B. L. Mohon, his pastor.

—BR—

S. S. ATTENDANCE OCT. 2, 1938

Jackson, First Church	1031
Jackson, Northside Church	158
Jackson, Van Winkle Church	103
Jackson, Parkway Church	274
Clinton Church	443
Vicksburg, First Church	512
Summerland Church	106
Crystal Springs Church	371
Center Terrace Church	122
Columbia Church	567
Newton Church	271
Meridian, 41st Ave. Church	232
Union Church	205
Inverness Church	111
Clarksdale Church	419
Greenville, Tabernacle Church	98

—O—

B. T. U. ATTENDANCE OCT. 9th

Jackson, First Church	178
Jackson, Northside Church	46
Jackson, Parkway Church	99
Jackson, Van Winkle Church	58
Newton Church	125
Inverness Church	62
Union Church	104
Meridian, 41st Ave. Church	57
Center Terrace, Canton	101
Crystal Springs Church	146
Hattiesburg, Immanuel Church	100
Vicksburg, First Church	125
Clarksdale Church	152

—O—

BROTHERHOOD ATTENDANCE

Summerland Church	17
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—BR—

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Sunday School Lesson

Prepared by
By HIGHT C. MOORE

SPIRITUAL WORSHIP

Exodus 20:4-6; 32:1-8; Jno. 4:19-24

The Second Commandment requires spiritual worship. It was broken by Aaron and Israel when they made and worshiped the golden calf. It was interpreted and applied by Jesus in his conversation with a Samaritan woman at Jacob's well.

Notes Analytical and Expository

1. **God Demanded** spiritual worship. If the sovereignty of God be acknowledged, worship follows as a matter of course. But worship of God is attended with the temptation to use some representation of him or some intermediary between us and him. Hence the Second Commandment: "Thou shalt not make unto thee a graven image—thou shalt not bow down thyself unto them, nor serve them." There is therefore no room in our religion for the carved image or the sacred picture or saintly relic. Remember that God is jealous, and that he visits the iniquity of the fathers upon their children to the third and fourth generation—the trail and the trace of sin running down the channel of heredity. And the same is true in a good sense of those who love God and keep his commandments, for his mercy will reappear in their line even to the thousandth generation. Worship must be sincere and without intermediary.

2. **Israel Despised** spiritual worship. Moses spent forty days on cloud-capped Sinai whither he had been summoned to receive the Decalogue on tablets of stone, hear additional instruction and prepare himself for further leadership. Meantime, impatient Israel sought a new leader in compliant Aaron and broke the Second Commandment by establishing idol worship. Jehovah knew the iniquity of Israel. He saw them give their gold and make the golden calf, bring their offerings to its altar, engage in the impious feast before it, and recognize the idol as representing the gods delivering them out of Egypt. To Moses in the Mount, Jehovah revealed these shocking events in camp on the plain below. Of course sin must be punished, for Israel in its obstinacy and obstinacy deserved no longer the patient and powerful Hand of God to lead them safely on. Why should not Jehovah at one fell stroke sweep the sinning, stiff-necked Hebrews away and make out of Moses a great nation? However, the doom that Israel deserved was averted in answer to Moses' prayer.

3. **Jesus Described** spiritual worship. Passing through Samaria on his way from Judea to Galilee Jesus stopped at Jacob's well where he taught the Samaritan woman the nature of worship and revealed to her himself as the Messiah. (1) The elements of worship (shortened from "worship" which means "worthy of honor") include all that is involved in feelings and acts of reverence to-

ward God. It means a just recognition of the worthiness of God. It means reverential regard for him. It means devout adoration of him, intensified far beyond contemplation of ocean, or mountain, or art, or music, or architecture. It means loving communion with him, for when we truly worship, God speaks to us and we speak to God. (2) The essentials of worship embrace spirituality, for we must worship "in spirit"; Scripturalness, for we must worship in "truth" in the sense of conformity to the truth as revealed in the Bible and written upon the tablet of conscience; and sincerity, for we must worship "in truth" in the sense that our hearts must be put into our worship or it is not genuine worship. (3) The effects of worship are happy in high degree. It supplies our deepest needs; the clouds of sorrow vanish, the darkness of doubt disappears, the waves of despondency fall back to their level. It elevates character, just as our flowers which would wither and wither in a dark cellar, thrive and bloom in beauty in sun and rain. It influences conduct profoundly, for it clarifies our minds, sharpens our faculties, and inspires us at our tasks.

—BR—

THE PARABLE OF THE SOWER

—O—

We can not understand how dry seed sown into the ground will spring forth into life. But we know it is true and yet it remains a mystery that we are not able to comprehend. Nicodemus could not understand how a man could be born again. Neither do I: but I know it is true. I accept it as a fact just as I accept as a fact that a seed of corn, planted in the ground will spring up into new life. It is written, Rom. 1:16: "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth."

It is also written, Jno. 1:12-13: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born . . . of God."

In order to make this plain and simple the Lord Jesus illustrated it with the parable of the sower. And He said—explaining the parable—"the seed is the word." When the gospel of Christ is preached, of "how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures: those who hear it, that are hungering and thirsting after righteousness, when they believe it, and receive the Christ of the gospel, by simple, child-like faith, trusting Him for salvation, just that moment a power is released which produces birth, the result of which is life—eternal life.

The Lord himself who is the origin and giver of life, said: "Verily, verily, I say unto you, he that believeth on me hath everlasting life."

Do we believe Him? I know He told the truth, and I am willing to stake my eternal destiny on His words.

Will you—dear reader—trust Him and receive the new birth, and ever-

lasting life? Some will say: "I can't understand how that can be, therefore I can not fully trust Him." They are those who received seed by the wayside, and they are lost.

Others will say: "I believe on Him but I'm afraid I can not hold out: receiving Him as a partial, but not a complete Saviour, and because of 'the word' they are offended. They are those who received seed into stony places, and they are lost.

Still there are others who hear the word, believe it, and receive the Lord Jesus as their very own personal Saviour, but the care of this world, and the deceitfulness of riches choke the word, and they become unfruitful. They are saved "yet so as by fire" but their works are burned. They are those who received seed among the thorns. And they are many.

Yet—thank God!—there are a few who hear the word, believe it, receive the Lord Jesus Christ as their Saviour and Lord and through gratitude toward Him who "died for our sins," abide in fellowship with Him as a branch abideth in the vine, and bring forth fruit, some thirty, some sixty, and some an hundred fold. Let's search our hearts and find out to which of the four classes we belong. The last of the four classes are those who received seed into the good ground. Good ground into which seed is planted is ground that has been all broken up. A broken and a contrite heart the Lord will not despise but will show mercy.

—J. E. Heath.

RESOLUTION

—O—

Inasmuch as Sanderville and Sharon Baptist churches are against desecration of the Sabbath, and

Inasmuch as we deem Sunday operation of picture shows as not conducive to the public good,

Now, therefore, we go on record as condemning in the strongest possible terms this practice and urging our officers of the law to bring it to a stop.

Be it ordered by these churches that copies of this resolution be furnished the Leader-Call and the Baptist Record for publication.

L. Hardee,

Clerk

Wayman McLeod,

Moderator

Earnest Johnson,

Clerk

W. E. Greene,

Moderator

Ordered by the churches in conference Sept. 26, 1938.

—BR—

Visitor: "How old are you, sonny?"

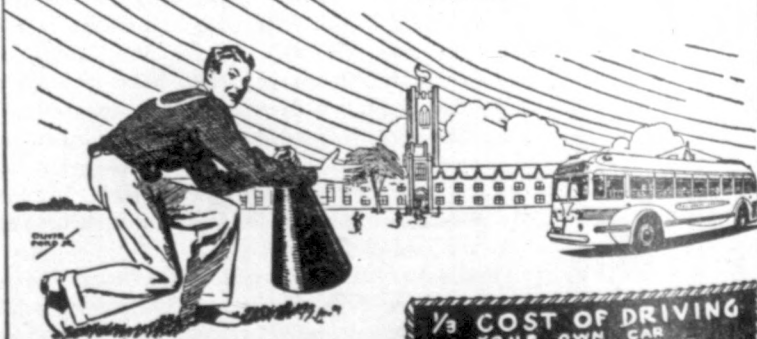
Boy: "That's hard to say, sir. According to my latest school tests, I have a psychological age of eleven and a moral age of ten. Anatomically, I'm seven; mentally, I'm nine. But I suppose you refer to my chronological age. That's eight—but nobody pays any attention to that these days!"—Ex.

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Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

October—Training

Well, the month for special emphasis on Sunday school training has come—and we want to make of it all that we can. Not just for the mere sake of taking a book, but in order that teachers, officers, and older pupils may be constantly at the task of learning more about the great work of teaching the Bible to their people.

Constant learning is the price of leadership. One may hold a place in a poor sort of way without study and training, but one will never fill a place without them. We are so made that we must ever be busy at the fine art of learning if we hope to progress. This is true not only that we may make advancement, but also in order that we may retain that which we already have. Unused talents will waste away. This is true of the work of teaching and administration in a Sunday school as well as in any other phase of life's work. Education is a lifetime process, and the Christian worker who succeeds to the greatest extent, all other things being equal, is the one who is ever alert and diligent in the accumulation of those plans, methods, ideas, ideals, and objectives that will lead on to ever-increasing usefulness and development of the abilities and skills that we may possess.

The Training Program for a Sunday school is for that very purpose. October is set apart as the special month in the fall of the year for a training course in every church, because that is the beginning of the new Sunday school year, and many new officers and teachers have been elected. These need training—many for the first time—as well as the ones who are not new, but who need to continue the task of training. The slogan is: "A Training Course for the Workers of Every Church During October."

Many churches that we know of already are planning for a week of regular department training with the department superintendent teaching the special book of that department to the officers and teachers in that department. This will result in unusual benefits both to the one teaching and those taught.

Try this plan in your school, if it is graded on the department basis with regular department officers. If it is not on that basis, plan for one or more of the other books, especially those dealing with Sunday school administration.

Leaflets giving all books in the course, and blanks on which to make reports of your classes can be secured from the Sunday School Department, Box 530, Jackson. Let's give our workers the opportunity to be well trained.

A venerable Scot purchased a little radio set and a few days later his friends asked him how he liked it. "Well, it's awe right to listen to," he replied, "but those bulbs are nae sae gud to read by."—Ex.

THE BATTLE LINE

An Item of Interest

Slowly but surely the warmth of the love of Southern Baptists is melting the chilling iceberg of the debt of the Foreign Mission Board. Gratefully the board accepts every contribution toward the final disappearance of its indebtedness. Grudgingly it has paid, during the current year, more than \$12,000 in interest on a debt that need not exist. When Southern Baptists manifest sufficient interest in their debt there will no longer be interest on it.

Winter Is Coming

To the people with comfortable homes, warm clothing and ample food the words "winter is coming" carry no terror; but to many Southern Baptist missionaries in China the words are fraught with dread. Their homes wrecked, their possessions confiscated, their funds exhausted, they face the rigors of winter. If those unselfish and consecrated missionaries and native Christian workers in war-racked China are to withstand the biting cold of the winter months, money must be sent to provide blankets, warm clothing and food for their relief.

Contributions for Chinese Relief and Emergency funds, sent to the Foreign Mission Board, will be forwarded promptly to the neediest areas of China.

The Curio Nook

A recent innovation at the Foreign Mission Board headquarters is the opening of a curio shop. There, on display are many and varied works of art from the several countries in which Southern Baptists are carrying on mission work. These unique curios are for sale and will help to solve many a Christian problem when one is seeking "something different."

When the Foreign Mission Board Meets

At the regular semi-annual meeting of the Foreign Mission Board to be held October 12 and 13 at the headquarters building, Sixth and Franklin Streets, Richmond, Virginia, matters of vital importance must be faced. Among the many questions to be dealt with, one that is outstanding is the drafting of next year's budget—the consideration of the best ways to make the limited available funds cover the unlimited imperative needs. Another is the appointment of seventeen new missionaries.

Dr. and Mrs. E. G. MacLean, on furlough from Africa will be welcomed and honored guests at this session of the board.

Growth and Progress on the Kweilin Field

(The following extracts are from a letter written recently by Rev. Robert L. Bausum.)

On Sunday I went to Huang Bao, a church twelve or thirteen miles away. There being no motor road I had to walk. Mrs. Bausum and the children were going but it turned out rainy so I went alone. I arrived about 10 a. m. and from then until 10 p. m. I had hardly

a minute off. A thriving little village church, they had sixteen candidates for baptism, fourteen that afternoon and two at 5:30 Monday morning. Those two were examined Sunday night before the whole church.

The regular Sunday noon services with examination and baptism of candidates took until nearly 4:00 p. m. You understand each candidate is examined openly before the whole church. The pastor asks questions which he answers. Then anyone is allowed to ask questions—and someone frequently does. Then the candidate retires to another room and his application is discussed and voted upon. Later the whole group is called back and informed of the church's vote. If anyone is to wait until a later time he is so informed. Such advice and admonition as seem necessary are given and usually a prayer is offered. Then we retire to the river bank for the ceremony.

At Tong Ngan we had five baptisms there. The total ingathering in three places was twenty-four. What a blessed experience! These folks represented hard and consistent work done over months of time, most of it during the absence of the regular preachers. Their wives and the laymen in the churches were faithfully busy.

Similar conditions exist in other parts of the field. Candidates are waiting for baptism, some of them for more than a year. Christians who have not observed the Lord's Supper, churches who have not seen an ordained pastor. The doors are wide open—the inability to enter is among the hardest burdens we have to bear. We left some of our baggage at Tong Ngan—hoping to return to that corner of the field again if the Lord so leads. We did not visit Fu Chuan and San Tien, two of our most needy fields, further on beyond Tong Ngan. Instead we sent a couple of colporters on to contact the Christians and sow some more seed in those out-stations. We have no preacher available for either of those fields—no money to pay one either.

I estimate that this trip touched about one tenth of the field. Possibly the number of baptisms would

not be as great elsewhere but the need otherwise might be even more imperative. Oh for the strength and time to take this great field and pastor it as it should be done!

WIFE OF NEW YORK MINISTER WINS \$1,000-A-WEEK-FOR-LIFE NATIONAL CONTEST

One thousand dollars a year, for the rest of her life, or \$12,000 cash! That was the enjoyable choice of Mrs. Genevieve C. McCann, wife of Baptist minister Rev. Ray N. McCann, Ticonderoga, N. Y. Mrs. McCann, a former social worker of Buffalo, N. Y., was recently named winner of first prize in a nationwide contest, sponsored by Libby, McNeill & Libby, canned foods manufacturers. She chose the \$12,000 rather than the alternative of \$1,000 a year for life.

Rev. and Mrs. McCann are living in Ticonderoga. He is pastor of the Baptist Church at nearby Hague, N. Y. They have one son, Norris, 13.

Mrs. McCann is especially to be congratulated because of the great number of rivals over whom she had to prevail in winning this big Libby contest. Her prize-taking entry was adjudged superior to hundreds of thousands of entries from all over the country. A formal presentation of the \$12,000 check was made to Mrs. McCann by officials of Libby, McNeill & Libby at her home in Ticonderoga.



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The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children:

What are you doing these days besides going to school? Is there any time left at all for playing games? I'm giving you two games on our page this week that you might enjoy if you happen to have any friendly gatherings or socials. Even a "shut-in" could play the second one by himself with pencil and paper. It would be interesting to see just how long a list a person could make.

Have you been missing our friendly letter from Mrs. Austin? She hasn't written in more than two months, and I am hoping that it is not because she is sick. We have other circle friends whose greetings have been missing too, Miss Leta Mae, our Gloster "friend," Mary Ruth, Mary Frances, Mary Sue, Charles, Jerry, Julia Joy, Jacqueline, Wahwee — and many more. When I begin to call your names, I don't know when to stop. We cannot spare a single one of you, even if we are delighted when a new member joins our band.

If Dorothy Britt hadn't written this week, we'd have been calling her name too. She is hoping to attend the G. A. house party at Hattiesburg. It would be nice for some of you to meet her there. She sends gift to help on "our Miss McSweeney's scholarship." We are grateful to her.

A nice letter from the nine year old Sunday school class, the Bible Readers, just before they became the ten year old class, enclosed a dollar bill to be used on the memorial. They must be Bible givers as well as readers. We greatly appreciate this addition to the memorial.

A new member, Anne Ashmore, joins us this week. We are glad to greet this bright eight year old girl. She begins by sending a contribution too. She didn't tell us how she wanted it used, so we are dividing it between the orphanage and our scholarship. We must not fail to thank her.

Two other new members, Walter and Harriett Roberts, are writing and sending a very helpful gift to the memorial fund. If we were having a radio program instead of a printed page, I suspect we'd all say "Hurray!" Then they'd know how much we appreciate them and their contribution.

Margaret Henley isn't a new member by any means, but she is springing something new on us. Just read her letter and see what a swing and a rhyme she has. Somehow though, I don't half believe she minds school as much as she sounds like. We are deeply grateful to her and her sister, Fannie Mae for their faithful, regular donations to our objects.

Our financial statement for September isn't as good as we'd like. I wonder if all of us couldn't help to make it better in October.

With love,

Mrs. Frances Steele.

BIBLE STUDY

Proverbs 27:1, Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.

Jesus told a story about a rich farmer. He had beautiful fields of golden waving grain. His olive trees and fig trees were filled with fruit. His grape vines hung with great bunches of purple grapes. The rain had come and the sun had shone and had helped his crops to grow and ripen. At harvest time he walked over his farm. He watched his servants cut the ripe wheat and bind it in bundles. He watched them gathering the figs and the olives and the grapes. He saw that his fields and trees and vines had made him richer than ever. He looked at

it all and rubbed his hands together in pleasure and began to make his plans. He didn't think of thanking God for His blessing. He didn't think about the good he could do with what he had, the hungry he could feed or the poor he could help. He only thought of his own pleasure. He boasted to himself, "I have a larger crop than I have ever had before. My barns will not hold it all. I know what I will do. I will pull down my barns and build larger ones until I have room enough to hold this fine harvest. I have enough now to last me all my life. I need not bother about working any more. I will spend the rest of my life eating and drinking and having a good time."

But that night this greedy, selfish man died. He had to leave behind him all his filled barns and fine crops. And because he had thought only of his own pleasure and had lived selfishly, he had no treasures in heaven.

Florence, Miss.,
Sept. 22, 1938.

Dear Mrs. Steele:

It has been a long time since I have written you, but I read "the children's page" every week and enjoy it very much.

I saw the announcement of the Intermediate G. A. house party in this week's Record, and would like very much to attend it.

Enclosed you will find sixty cents. Please use this for the B. B. I. girl.

Your friend,

Dorothy L. Britt.

I surely hope you can go to the G. A. house party. They are making big preparations for it. Thank you for sending this contribution to Miss McSweeney's scholarship. Are you going to call her "Miss Lizzie" or "Miss McSweeney"? What do you say?—F.L.S.

Magee, Miss.,
Sept. 23, 1938.

Dear Mrs. Steele:

We are members of the 9 year old girls' class in the Magee Baptist Church. We are enclosing \$1.00 to be used for the Mrs. Lipsey memorial fund. We are glad to have a small part in this great work.

We will be promoted Sunday to the 10 year class. We enjoy our Sunday school work and we love our teacher.

Thanking you, we are

The Bible Readers,

Mrs. C. N. Mangum,
Teacher.

And now "Bible Readers," you are the ten year class instead of the nine year class. Are you a whole year "bigger" than you were a week ago? Anyhow, I know you can do more than you could when you were the nine year class! Thank you for this fine gift. And, by the way, that is a good name you have.—F.L.S.

McDonald, Miss.,
Sept. 23, 1938.

Dear Mrs. Steele:

I am a little girl eight years old in the fourth grade. I enjoy the Children's Circle very much. I read it most every day it comes. I go to Sunday school most every Sunday.

I am sending twenty-five cents. I hope I can send more next time.

Your friend,

Anne Ashmore.

Welcome to you, Anne! How does an eight year old girl get to be in the fourth grade? That sounds like a lot of learning for one little girl. Your twenty-five cents is just the amount for dues to a quarter-to-two club. Wouldn't you like to be long to that? Thank you for helping.—F.L.S.

Kilmichael, Miss.,
Sept. 24, 1938.

Dear Mrs. Steele:

As we wish to become members of the Children's Circle, we are writing.

Walter has just entered school, but Harriett is not yet old enough for school.

Enclosed is our offering for the Julia Johnson Lipsey memorial fund.

Your little friends,

Walter and Harriett Roberts.

Now, that you have joined the Children's Circle we hope to hear from you often. Walter, you are really a school boy now, and Harriett, did you want very much to go along with Walter when he went that first day to school? We are so glad to have you help with this memorial fund. When you go to Jackson you must ask your mother and father to take you out to the orphanage so you can see this beautiful Julia Johnson Lipsey building, and the furniture that the Children's Circle put in it.—F.L.S.

Byhalia, Miss.,
Sept. 28, 1938.

Dear Mrs. Steele:

Such pretty days in which to play. But I in the school room have to stay.

I must learn to read, spell and write,

While out my window such a pretty sight.

The tree leaves are turning red, yellow and brown,

The scaly barks are falling to the ground;

The persimmons and wild grapes are getting ripe,

But I in the schoolroom must sit and write.

Sometimes I think it might be nicer to be a squirrel,

Than to be a little school girl.

Perhaps I feel this way because I'm only seven—

I might like being a girl when I am eleven.

With love,
Margaret E. Henley.

P. S.—One dollar is for my quarter-to-two club dues, the other is for Fannie Mae's Jeannie Lipsey Club dues.—M. E. H.

Sometimes it's hard to stay in school, and study and keep each tiny rule, when things outside all beckon and say, "Won't you leave those books and come out to play?" But when we're older and have grown quite tall, wouldn't it be awful to know nothing at all about reading and writing and arithmetic stern? Well—maybe it's better to study and learn! Thank you and Fannie Mae, Margaret.—F.L.S.

GAMES TO PLAY

Jacob to Rachel

This game is better when played by a group of twelve or more. "Count out" or select a boy to be Jacob, then let him choose a girl to be Rachel. All except Jacob and Rachel form a circle, holding hands. Jacob is blindfolded and he and Rachel get inside the circle. The object of the game is for the blindfolded Jacob to catch Rachel. He calls "Where are you, Rachel?" and she must always answer, "Here I am, Jacob." He locates her by the sound of her voice. Of course, the other players see that neither Rachel nor Jacob go outside the circle. After Jacob catches Rachel, he joins the circle, and Rachel chooses another Jacob, and she is blindfolded and tries to catch him, calling, "Where are you, Jacob?" and he answers, "Here I am, Rachel." And the game goes on.

Bible First and Last

To begin this game, someone in the group names a person in the Bible. Then someone else names another person in the Bible whose name begins with the last letter of the one just named. Another player gives the name of a Bible character whose name begins with the last letter of the last one named. And so on—as long as the players can keep this up without repeating a name. For example, suppose the

first one began by saying "Adam." The next player might say "Moses," the third "Saul," the fourth "Lazarus," etc.

This may be played in a slightly different way by providing each one with a pencil and paper and asking him to make a list of Bible characters in that sort of order. Let each player select any name he chooses to begin with, but require that each name shall begin with the letter that the one before it ended with. Name a time limit, and the one who has the longest list when the time is up, wins. Do not count off for spelling.

FINANCIAL REPORT FOR SEPT.

Special to Orphanage:

Gus Temple Evans	\$ 25
Josephine Barnett	25
Anne Ashmore	12
F. L. S.	250
Total	\$ 312

Special to B.B.I. Scholarship:

Birthday offering from members Oak Grove S. S.	\$.80
John Donell Bush	.10
"Silent Friend," Prentiss	1.00
Lemuel and Dorcas Hudgins	1.00
Dorothy Britt	.60
Anne Ashmore	.15
F. L. S.	2.50
Total	\$ 6.15

J. L. Clubs:

Club No. 1,	
Fannie M. Henley, leader	\$ 1.00
Total	\$ 1.00

Quarter-to-Two Clubs:

Omega Hembree	\$.25
Margaret Henley	1.00
Total	\$ 1.25

Special to Julia Johnson Lipsey Memorial:

Birthday offerings from members Oak Grove S. S.	\$.80
Bible Readers Class, Magee	1.00
Sunday school	3.00
Walter and Harriet Roberts	3.00
Total	\$ 4.80

Grand Total Received.....\$12.30

Disbursed:

Check to Mr. W. G. Mize, for Orphanage	\$ 4.25
Check to Dr. W. W. Hamilton, for B. B. I. scholarship	7.25
Retained on account in bank for memorial	4.80
Grand Total	\$16.30

A city wide evangelistic campaign will be made in Kansas City Oct. 31-Nov. 13, under the direction of Dr. Roland Q. Leavell.

Politician: "I never question the fact that I owe a lot to my country." Campaign Manager: "Sh-h! They may think you haven't paid your income tax."

A long-winded lawyer defended a client unsuccessfully, and during the trial the judge received the following note: "The prisoner humbly prays that the time occupied by the plea of the counsel for the defense be counted in his sentence."

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Suggestion To Newly Elected Associational B. T. U. Officers

Hundreds of individuals are assuming the office as Associational Training Union leader this week in order to render the best possible service as an officer it is necessary to know just what is expected of this officer. Fortunately we have a very fine book that gives this information, The Associational Baptist Training Union Manual. There are eight chapters, and every phase of the Associational Training Union work is discussed in a very practical way. As an associational officer you cannot do better, right in the beginning of your work as officer, than to get a copy of this Manual for 40¢ at the Baptist Book Store, Jackson, Miss., and study it carefully. We will be glad to send you questions for examination when you have completed the study. Some associational directors call all the officers together for a few evenings and have a regular study course using this Manual. That makes it better, as you can discuss, and plan your own individual work as you go along in the study. As director of your Associational Training Union, why not use this method? Seek to make the new year much better than the old year just closing.

Just Fifteen Months To Go

Thinking of our Five Year Program, we have just fifteen months ahead of us before the five year term will be up. Our goals include at least one B. Y. P. U. or B. A. U. in every church in the state. As you read this, think of your own association. Do you know of any church in the association that does not have a union? As long as there are enough members to have a church, there are enough to have at least one union. To lead the churches to see that it is a part of God's plan for church members to be training to do the things that He has commanded, is the every challenging program of those of us who love the Lord and desire to see His will done, so if you know of a church that has no union, this is your missionary opportunity perhaps. Call in the aid of others if you like, but see that it is done. It is only through the cooperation of those who are in touch with the churches that we can realize this high goal.

First, Vicksburg, Elects New Director

Mr. Ralph Adams, well known to all Training Union workers in the Vicksburg-Warren Association as one who has always been a promoter of the work, a member of the First Church, Vicksburg, for a number of years, and during those years a faithful member and officer in the Training Union, has recently been elected to the office of director of this church. This is an honor well

deserved. Mr. Adams knows the work, and he loves the work. He will have the full cooperation of his church in this new relationship, and already progressive steps have been made for a larger and better Training Union.

Gaston Springs, Calhoun County, Organizes

Congratulations Gaston Springs! They have recently organized a B. Y. P. U. with Miss Easley as president. Mr. Lloyd Shelton, now in Mississippi College, had the privilege of organizing this union, teaching them a study course, and working with them for several weeks. We are indebted to him for the report of the organization.

Fellowship In Lincoln County, Organizes Two Unions

Thanks to Miss Mary Delle Posey, president of the newly organized Senior B. Y. P. U. in Fellowship church, Lincoln County, for the report of this Senior union and also of a Junior union also organized in this church with Mrs. Jessie Godwin as leader. We are happy to add these two to our growing list.

Every Training Union director in the state, that we have a record of, was sent a "first announcement" with detailed information about the State Baptist Training Union Convention that meets with the Calvary Baptist Church, Jackson, Miss., November 23, 24, 25. This announcement was supposed to be made to the Training Unions all over the state. We are expecting a great crowd at this meeting. There will be no free entertainment this year, but many homes will be secured who will furnish lodging for 50¢ per person per night, two to the bed. If you care to make early reservation, either for home or hotel accommodations, please write to Miss Enid Henry, Calvary Baptist Church, Jackson, Miss. The first session of the convention will be Wednesday evening, 7:00 o'clock, November 23rd. Watch the Record each week for announcements.

Goodwater, Smith County, Sets Up Training Union With Four Unit Organizations

Goodwater Church, Smith County, has increased their Training Union program. Recently they reorganized with four unions: Junior, with Mrs. Earl Elliott as leader; Intermediate, with Lila Hopkins as leader; Senior, with Miss Mamie Cochran as president; and Adult, with Mr. Rapp Moulder as president. Mrs. Lank Husbands was elected to the office of director, and everything gives promise of splendid work for the coming months.

Cairo In Pontotoc Co. Organizes

Miss Pauline Floyd, New Albany, Miss., writes and gives the informa-

tion of a newly organized union in the Cairo Church. The union starts off in a fine way, all members enthusiastic. The officers elected, who will carry the work forward for this term are: Leader, Mrs. Donie Cobb; President, Miss Thelma Swords; Vice-President, Arley Garner; Secretary, Lavern e Shettles; Group Captains, Mildred Garner and Theoball. We have also had a communication from Miss Shettles, the secretary, which shows that they are right on the job and getting ready to go places in the matter of Training in church membership.

TIDINGS FROM THE MOUNTAIN

All the year is a busy time with Lowrey Memorial Baptist Church, but the days around the opening of new sessions for Blue Mountain High School, Mississippi Heights Academy, and Blue Mountain College are especially busy times with us. The three schools have begun their year's work in deep earnestness and each one seems to have unusually bright prospects for the year. One of the academy students has been received for baptism; and three of our local people, two of the official family of the college, and ninety-six of the college students have been received by letter during September. Eighty-nine college students were received by letter during the first Sunday morning service after the opening of college. There are many others yet throughout our community for whom we are praying.

Our annual series of meetings, which we pray will result in a revival, has been set for March 16-24, 1939. We feel unusually fortunate to be able to secure the services of the Rev. James W. Middleton, the princely pastor and preacher of the Clinton Baptist Church, to do the preaching during the meeting. The one to lead the singing is to be selected and announced at a later date.

The undersigned has had the privilege of assisting as preacher in six meetings since the first of July: New Hebron Baptist Church, Kosuth Baptist Church, Dundee Baptist Church, Hickory Grove Baptist Church, Moscow, Tenn., Shady Grove Baptist Church, Ripley, Miss., and Falkner Baptist Church. The pastors assisted were Rev. B. E. Phillips, Rev. C. M. Wilbanks, Rev. J. E. Kinsey, and Rev. O. B. Renich. The prayers of all who read this are requested for a meeting during the third week in October with the Pocahontas Baptist Church, Pocahontas, Tenn., Rev. C. M. Wilbanks, pastor. God has wonderfully blessed these other six meetings and we want His leadership and blessings

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for this seventh one.

The Tippah County Baptist Association, which held its annual meeting on the seventh of September, enjoyed the blessings of our Lord on its one day meeting. One of the blessings was the presence and messages of brother Aubert J. Wilds, state B. T. U. secretary. Brother Wilds' brief message on B. T. U. work was excellent and the message he delivered on the Cooperative Program was one of the most impressive we have ever heard at an associational meeting. The following officers were re-elected: J. S. Riser, Jr., moderator; T. R. Hammons, vice-moderator; J. H. Brotherton, clerk; R. L. Nance, treasurer; and James B. Parker, state board member.

Any one who has the experience of spending even a few days in the Mississippi Baptist Hospital, as this writer did the latter part of August, must come away feeling that this is a great Christian institution which is accomplishing in a marvelous way the work for which it was founded. The doctors are among the best to be found anywhere, the nurses are capable and Christian, Miss Margaret Lackey is a benediction, and Mrs. Karenza Gilfoy, superintendent, seems to be especially fitted in every way for the work under her care.

One of the joys of recent weeks was to see the progress of the building program of the Mississippi Baptist Orphanage. The need is more acute and the new buildings are more inspiring than can possibly be realized without a visit to the campus of that important institution. In conversation with Bro. Mize, this statement was made to him, "If the Baptists of Mississippi could see this sight, we would finish the job within a very few months." Mr. and Mrs. W. G. Mize are doing a great work in charge of the orphan children which have been committed to the care of the Baptists of Mississippi.

—J. S. Riser, Jr.

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A BRAND NEW BOOK ON EVANGELISM By L. R. Scarborough

I did not write this new book, but I want to say some things about it, and I wish I could make them burning words.

1. The book is compiled by a Baptist preacher (and a good one).

2. It is brand new, just off the press.

3. It costs \$1.00, and is published by the Sunday School Board, Nashville, Tennessee.

4. I judge more people were employed in the compilation of this book, and the interpretation of it, than any book published in recent times on evangelism. The part of it that has to do with evangelism has 177 pages.

5. It is the most expensive book we will have in our libraries, because of the time and people involved in it, and the labor expended on it.

6. It ought to be in the hands of 21,000 Baptist preachers and carefully studied. If I had the money, I would send it to every one of them, on two conditions: (1) that they carefully read it; (2) that they give the message of it in one or two sermons to their churches on Sunday mornings, when they have their biggest crowds.

7. It has romance in it, it has history, it has the philosophy of a great denomination, the psychology of a mammoth movement, tragedies that ought to break the hearts of four and one-half million people, and the record of triumphs and glorious soul-winning that ought to find the hats of all these millions of Baptists in the air, thanking God for His blessings. There are many tragedies recorded in it. Here is one: It took twenty-two Baptists in the South one year to win one soul. Here is another: Southern Baptists, at their peak year of baptisms seventeen years ago baptized 233,571 and two years ago baptized 191,993, which is a sorrowful falling off of 20%. Here's another: The Sunday school attendance of more than 24,000 churches in five years dropped from an annual increase of 79,000

to 32,000. Here's another tragedy that ought to break our hearts: In the year 1937 6,400 Baptist churches in the South baptized not a single person. There are glories in this record. Here is one: The membership of the B. S. U. of Southern Baptists gained in one year 49,000 new members. Here's another: Southern Baptists in the last eighteen years baptized 3,666,877.

8. This remarkable book contains a complete record of evangelism in all the states of the Southern Baptist Convention, and any pastor or other worker who wishes to know the losses and gains and triumphs and tragedies of his state in evangelism can get the facts.

9. This wonderful book on evangelism tells us that there are around 24,000,000 unsaved people just around the corner from Baptist churches in the South. What are we going to do about it? Will we let them go to tell and lose their lives and their souls, too, or will Baptists go together to win them to Christ?

10. I make some suggestions: (1) that every Baptist preacher and church in the South get one of these books, and that the preacher train the church in these tragedies and glories; (2) every secretary and leader ought to familiarize himself with the message of this book. There is inspiration enough in what we have done, and discouragement enough in what we failed to do, to carry every Baptist in the South to his knees in repentance, and send him from his knees as a flaming soul winner. There is enough of failure in this record to take all of the pride out of us, and enough of spiritual achievement to encourage us to believe that our people can have a great Southwide Pentecost.

Get this brand new, dynamic book on evangelism, compiled by Dr. Eugene Alldredge, and sold by the Sunday School Board at one dollar apiece. If you will use the material you will get for this dollar, this book will be the greatest book on soul-winning you have ever studied.

This book is the Southern Baptist Handbook for 1938.

THE BACK-BITER

A man maligned by name today.
The words he said I'd blush to say.
At first, it set my soul a-flame,
His touch of tarnish on my name.

I knew that every word he said
Was born of hatred, reeking red.
I also knew that not a thing
That I had done deserved his sting.

I, therefore, simply bit my lip
To give myself a firmer grip
Upon my tongue and temper, too,
Until my anger cooler grew.

The tempest past, I weighed each word
Of slimy censure I had heard,
And found beneath the putrid pile
A bit of reason for his bile.

He had not fully understood—
His judgment, as a rule, was good.
Like most of men, both great and small,
He lost his temper, that was all.

Of course, he should have kept his tongue
Until he knew; but he was young,
And blood runs hot in ardent youth,
Too hot to wait for tardy truth.

He did not hurt my name a bit.
No doubt, he is ashamed of it.
A lesson, too, he may have learned
From ugly slander unreturned.

I'm very glad I did not show
My gusty temper's torrid glow
Tomorrow, he may understand,
And bring to me a brother's hand.
—David E. Guyton,
Blue Mountain, Miss.

Two trucks met on a country road
Just wide enough for one. Truck
Driver No. 1, a scrawny, frail little
man, leaned out of his cab.
"Turn out, you," he shouted. "If
ya don't, I'll do to you what I did
to the last guy who wouldn't turn
out for me."

Big, bull-chested Drives No. 2,
not caring to have trouble, pulled
out. But as the other truck rumbled
by, he yelled:

"What'd ya do to that other guy?"
"Turned out for him," said Truck
Driver No. 1.—Ex.

LAMBERT BAPTIST CHURCH

At the regular monthly conference of the Lambert Baptist Church, Sunday, September 4th, the following officers and teachers were elected for the next church year:

Church Clerk, Mrs. J. D. Stone; church treasurer, P. O. Williams; finance committee, all active deacons; pianist, Miss Mildred Huey; assistant pianist, Mrs. R. W. Porter; chorister, Mrs. Volney Crothers; Sunday school officers: superintendent, Mrs. Volney Carothers; assistant superintendent, Mr. Dan Ashford; secretary, William Mortimer; assistant secretary, Miss Minnie Pearl Ruth; teacher of men's class, W. P. Bobo; assistant teacher of men's class, P. W. Burris; teacher of women's class, Mrs. John Black; teacher of young people's class, Miss Doris Thompson; teacher of intermediate class, Miss Carson; teacher of junior class, Mrs. R. W. Porter; teacher of primary class, Mrs. H. Beatty; teacher of beginners, Mrs. Will Little; assistant teachers, Miss Thelma Lewis and Miss Mary Pritchard.

B. T. U. officers: director, P. W. Burris; assistant director, Mrs. Jno. Black; secretary, Miss Frances Lamar; chorister, Miss Ruth Bailey; Intermediate leader, Mrs. R. W. Porter; junior leader, Mrs. H. Beatty.

R. W. Porter, Pastor.

—BR—

The freshman class of Blue Mountain College has elected the following officers: Marion Blakely, Knoxville, Tenn., president; Martha Lynn Brame, Yazoo City, vice president; June Russell, Philadelphia, secretary-treasurer; Dorothy Reeder, Cardondale, Ill., freshman representative to the student government council.

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FROM MISS JUANITA BYRD

—o—
Shanghai, China,
342 Route Cohen,
Apt. 17.

I have spent ten days in Shang-
hai. These days have been very
pleasantly filled in receiving many
friends who have called, and in ac-
cepting many kind invitations to
go to the homes of friends. Kip-
ling has listed one of the conditions
of growing to be a man the ability
to watch the things you gave your
life to, broken; and stoop and build
them up with worn-out tools." I
have had the privilege of visiting
with friends who have proved them-
selves men. We would say they are
growing themselves good sports
merely when tomato juice is served
in small coffee cups without any
reference to the crystal cocktail
glasses we remember we well; or
when one shows, with a smile, a
badly burned cup as the only sou-
venir of a completely furnished
home, while hastening to point out
all the good points of the flat
which he was so lucky in renting.
I feel that they are proving them-
selves men when I listen to men
and women as they discuss the ways
they are carrying on in the endeavor
to help in building Christian charac-
ter in various institutions which
have lost all, or most all, of the
equipment which is very helpful in
that work.

On the first morning I was here,
I went to visit a large hospital en-
tirely given over to patients from
refugee camps. An American mis-
sionary nurse showed me through
the wards. I saw some pathetic
sights: one was a woman who had
been shot through the abdomen,
and who will be paralyzed from the
waist down for the remainder of
her life. When we arrived in the
children's ward a doctor was sitting
with his head bent over charts and
prescriptions. I recognized that head
to be one that I had often seen when
it was bent over English composi-
tions. In a few minutes he raised
his head and then bounded forward
with outstretched hands to greet his
former teacher. After we left the
room the nurse told me what a
splendid man and able doctor he is.

A few days later I had tea with
an evangelistic missionary from the
interior. While she is in Shanghai
she is doing evangelistic work in
the refugee camps. She gives sug-
gestions to and accompanies two
Chinese girls as they go to the
camps. It is the Chinese girls who
actually do the preaching and the
personal work in the visits to the
camps. These two girls are gradu-
ates of our university and were my
students and my friends.

Another graduate who came for
a visit told me that her brother-in-
law, who studied in the Seminary
when it was a part of the university,
is now in the far northwest where
he is responsible for entertaining
the Russian pilots who come to
China. Surely he has some oppor-
tunity for Christian influence.

Our Southern Baptist high
schools of this Mission are opening
a joint school in Shanghai. A man
on the committee to find teachers
for the school telephoned one af-
ternoon to make inquiries about one
of our graduates who was an honor

student. She was here in my apart-
ment at that very moment. I said
that it was a coincidence, and he re-
marked that he thought of it as be-
ing more than a mere coincidence.

I could continue by giving infor-
mation about other graduates. A
knowledge of English has helped
them to become qualified as doc-
tors, preachers, and teachers. Life in
Christian institutions gave them the
training for and the vision of serv-
ice which they have. I have had
only a small part in the contribu-
tion—as one of the many teachers
who taught them.

I am sure that during this week
you have had the news reports of
the machine gunning of the C. N. A.
C. plane and her passengers. Daily
papers have paid many tributes to
Mr. Hsu Hsing-Loh who was a very
prominent citizen in Shanghai. His
daughter was a member of my Fel-
lowship Group during my last year
out here. I feel that I can sympa-
thize with her in the very sudden
loss of her father. This morning
another member of the group came
directly from the Hsu home to my
apartment. I had not identified the
man as the father of the lovely
girl I know until this mutual friend
informed me. I shall see her soon.
The young couple on the plane were
very dear friends of the young
couple whose wedding picture so
many of you admired last spring—
the husband killed in the plane was
best man for the groom who mar-
ried my dear friend.

I'm seeing a number of wartime
brides. A number of my students
have married, and the girls have
remained in Shanghai as the hus-
bands have gone far interior with
banks and other institutions which
must follow the moving capital and
go in advance of the armies. There
is one couple whose courtship I
watched from the year they were
freshmen; they were both baptized
while on the campus. Now the hus-
band is in Chungking; the wife is
an expectant mother, and she has
lost her own mother who had typhoid
last spring. She has been here to
spend most of two afternoons.

Seeing the effective work our
students are doing in various fields,
and realizing the need of student
friendship for understanding compan-
ionship has helped me to be content
with the fact that my work is to
be with students. Perhaps the de-
sire I had to give at least part of
my time to work in refugee camps
was partially one of sentiment, but
I also felt that the need there was
so very urgent that I should do
some work outside of my normal
work. On Wednesday, after I ar-
rived on Monday, I helped to give
entrance examinations to about 300
students—an earlier examination
had been given to about 400. From
that group we will take about 200
to 250 freshmen. We will have al-
most a normal enrollment. I have
a full schedule of teaching; it will
take about 45 minutes to go from
this apartment to the place where
we are having university classes,
more time will be required for per-
sonal contacts than was taken for
the same number of interviews when
we were on the campus. In view
of these facts I realized that I would
have very little time for other ac-

tivities; but I could not happily
give up the idea of emergency work
until I was again convinced that
my work was to be that of trying
to help students prepare for life
with its emergencies. Missionaries
whose regular work is not in Shang-
hai are engaged in the temporary
organizations for refugees, while
those of us who have our regular
work here must care for that work
in its relation to the present situa-
tion. I can see that our graduates
are more effective in other types
of work than I would be.

When you think of me you can
visualize me as living a very nor-
mal life. We, four girls, have an
apartment with two bed rooms, liv-
ing room, dining room, kitchen, and
a bath. We have all that we need
to make us absolutely comfortable.
Our furniture which was salvaged
from the living room and dining
room of our house has been repair-
ed; we have pretty new upholstery
on the living room furniture. We've
bought the necessary bed room fur-
niture. I was surprised to find that
we had had sent to us as much of
our furniture as was sent. Much of
it was broken and scratched; but
it has been repaired and revarnish-
ed. We are able to get all the food
we need or want. There is enough of
our old furniture to give the apart-
ment an atmosphere of home. I am
being entirely honest when I say
that we are comfortable. The apart-
ment has very good ventilation,
therefore we have been cool at night.

We are conscious of other condi-
tions: I am in one of five large
apartment houses built at angles
such that they face on streets, and
there is a small plot of land be-
tween them. This plot of land is a
cultivated vegetable garden at the
back of the apartment houses. In
this garden there lives a gardener
and his family; I have not discov-
ered whether they are refugee farm-
ers or permanent residents, or
whether they are owners or renters.
Their hut is a one room hut
made of bamboo and mats. The roof
is made of pieces of old tin and
worn mats. In the roof there is a
huge hole. The floor is simply the
ground. I can sit here at my desk
and look through the windows at the
largest apartment house, or look
down on all the activities of the
family which lives in the hut. I
know that the Chinese man who is
assistant to the treasurer of the
university is able to rent only one
room and that in addition to his
family of six there are three rela-
tives who live in that one room.
There has always been that great
problem of the difference between
the standards of living; and at this
time we are more constantly aware
of the problem. That problem has
not been solved in America, has it?

There have been a few street
incidents, and in one a foreigner
was killed. That happened to be
a number of miles from our street;
we heard about it over the radio.
We heard the firing of guerillas

one night; but it sounded just like
the rifle practice of the French sol-
diers and we did not know the dif-
ference until the next morning.
That occurred in a section where
we never do go. I am learning a
new section of this immense city.
The university campus is about 12
miles from where we live. Every
one goes about his work in a very
normal manner. Think of me as be-
ing comfortable, as being as safe
as one usually is in a large city, as
being busy in a work which I hope
will help in the development of souls
who are eternal.

I have not tried to record my
feelings as we came down the
Whangpoo and looked at the uni-
versity buildings. The condition of
windows and interiors could not be
seen, but it was good to see the
exterior of standing buildings. It
was good to think that we would
not be permitted to go any nearer
the campus than we were while
passing down the river.

On the night after our arrival
most of the faculty members got
together at Mrs. Westbrook's apart-
ment. Perhaps those who have been
here for the last months have be-
come accustomed to Dr. Liu's ab-
sence. I had not. Mrs. Liu is not
in the city now. She remained here
until after commencement, and then
she left for the summer months.

Tuesday we will have an all day
faculty meeting. Registration is on
the 8th.

I have been very anxious as I
have read the European news this
week. The threat of more war is so
very ominous.

In this land of joys, and of sor-
rows, and of problems, I am not
forgetting that you also have your
share of the same. May your joys
be genuine and many; may your
sorrows be mingled with comfort;
and may your problems be faced
with courage and solved with God's
guidance.
Juanita Byrd

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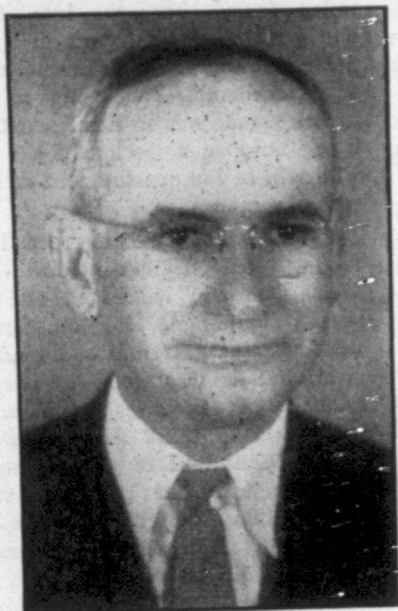
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LET'S GO

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REV. J. F. BROCK, Pastor

First Baptist Church, Moss Point

Pastor Brock has had the every family plan for 16 years and still likes it.

GOING PLACES

Moss Point:

We expected to find things in high gear at Moss Point for they have had the EF plan for 16 years and still like it.

A Hammond Electric Organ has been recently installed, adding greatly to the musical worship.

For 20 years brother R. L. Head has been Sunday school superintendent and gets better as the years go by.

Mrs. J. N. Rape is the capable W. M. U. president. Each circle supports an orphan, besides carrying on the regular W. M. U. program.

The B. T. U. director is brother Linwood Johnson, who really directs.

MISS. BAPTIST HOSPITAL EXTENDS THANKS

To two hundred and ninety-two societies and auxiliaries do we today extend our heartfelt thanks for the lovely White Cross gifts that have come to us since the last week in August. Had each one of this number sent us just one gift, don't you see how rich we would be today. But when each of you seemed to excel every other—our supply seems to us enormous. As we unpacked, and repacked, and counted and listed each article, one of the supervisors said, "Doesn't it seem like Christmas?"

A list of articles is withheld here, as our Miss Traylor will give it in her report. But sufficient to say the supply is most bountiful. I have sent a personal reply to the organizations that gave the name and address along with the package; but since quite a number gave no address you will not hear from us for a while. However to each and every one—women who know the needs of suffering humanity; girls who still love to play dolls; boys and little children who realize the value of games,—to each and every one we say the dear Lord bless you abundantly. Be sure our hearts overflow with gratitude. We realize more than ever He who has

In the past two years Jackson County has greatly increased its support of the Record as the list below indicates:

PASCAGOULA 100, MOSS POINT 42, OCEAN SPRINGS 29, ESCATAWPA 41, Gautier 3, RED CREEK UNION 24, EAST MOSS POINT 53.

Richton:

Pastor Coulter at Richton is in high gear and high spirits. The reason: the church debt is in good shape and the work progressing.

Recently 40 fathers were present for a Father's day program.

Sunday School Supt. Jimmy Pope is all smiles as the attendance reached 200. The Sunday school budget system has helped the finances.

Pettis Walley not only directs the B. T. U. but leads them to enlist the adults.

The W. M. U. carries on in a worthy way under the presidency of Mrs. Runt Murphy.

Perry County subscribers are listed as follows: Richton 5, Oak Grove 1, Beaumont 1, NEW AUGUSTA 43.

Salem Church (Covington County):

Described by many as one of the best country churches in Mississippi we expected to find things in fine shape and were not disappointed. In fact, some city and town churches could get some good ideas from Salem. And a home "boy," Rev. Reese Rogers, is their pastor and how his people love him.

We saw enough banners on the wall (which had been won at various conventions) to make a fair sized tent.

We presented the merits of the EF plan and they hope to include it in their new budget.

Mt. Olive:

It was a privilege to supply at Mt. Olive while Pastor W. L. Holcomb preached elsewhere. The attendance was good, the fellowship fine and a general feeling of optimism concerning the work.

Immediate plans include raising money for the annual payment on the church and the annual budget campaign.

All organizations are well officered and doing splendid work.

Dr. Holcomb is one of the "fastest" preachers we know. He preached at Prentiss and got back to Mt. Olive before the Sunday dinner could be placed on the table.

Covington County subscribers are listed as follows: Mt. Olive 10 and 1 R. F. D., MT. ZION

promised to supply our needs is very near us in the hearts of His children. Again and again we thank you each and every one.

—M. M. Lackey.

MY MEETINGS

Kilmichael: preaching by brother N. G. Hickman, music led by Norman Nason; 9 for baptism, several by letter.

Scotland: preaching by pastor; no additions.

Duck Hill: preaching by brother D. M. Nelson, Jr., 10 for baptism, two by letter.

Poplar Creek: preaching by pastor; 15 professions.

McCarley: preaching by brother N. G. Hickman; 3 baptized, some by letter.

Cascilla: preaching by brother J. B. Smith; five baptized.

—N. H. Roberts

Kilmichael.

Miss Marianne McCord, Sunday school superintendent of Blue Mountain College, announces the presidents of the various Sunday school classes for the first semester. They are: Senior class, Vadine Keith; Junior class, Sara Pearl Boland; Sophomore class, Kathleen Chrestman; the two Freshman classes, Martha Frances Beaty and Martha Shannon.

CHURCH 29, COLLINS CHURCH 77, Collins R. F. D. 4, LEAF RIVER CHURCH 37, SANFORD CHURCH 20 and 2 R. F. D.

Roxie:

So few churches can boast of a larger night crowd than morning crowd but we found just that at Roxie where Rev. W. W. Kyzar is pastor.

The people are proud of their nice brick church erected a few years ago when Slick Green was pastor and without debt.

Pastor Kyzar being away we had the privilege of supplying for them. Our hosts were the R. H. Scotts and hospitality is their middle name.

A well organized Sunday school under the leadership of Deacon S. L. Middleton, the B. T. U. led by Prof. T. B. Oliver and the W. M. U. with Mrs. W. P. Thomas as president, all help keep the work at Roxie moving forward.

We told the deacons of the EF plan. They adopted their recommendation.

Franklin County has subscribers listed as follows: Bude 2, Meadville 7, McCall's Creek 7, Lucien 2, ROXIE 65, HOPEWELL CHURCH 12.

Of course the Baptist Record cannot do all of the pastor's work for him, but I want you to notice Jackson County Association in last week's Record. This record of gifts for the first six months of this year show that this church has given more to outside causes than ever before in its history. I am more pleased with this record on missions than anything else that has been done except evangelism. We ought to do much more and I believe as the people become better informed we will do more.—Sincerely, E. N. Paterson.

HERE'S SACRIFICE

"I am enclosing money to pay for the first month for our church on the EVERY FAMILY plan. I am going to send it to my church until January first and I trust that by then they will see the value of it and I will be able to get them to take it over.

"Please don't mention my name for I am doing this over and above the tithe of my small salary."

"My people at Shuqualak and Dripping Springs are enjoying the Record on the Every Family plan."—R. R. Keathley.

INVERNESS

Miss Lucy Carleton Wilds has just finished a B. T. U. school of methods at our church. As a result one new union was organized, and the Story Hour was inaugurated, the attendance at the B. T. U.'s was doubled. Our people love Miss Wilds for what she is and what she does. We hope she comes our way again soon.

Sunday was promotion day and also election day. The pastor preached in the morning on "The Essential Dynamic—The Spirit." In the evening on "Jesus The Light and the Life of Men." Two additions by letter. Good crowds and a good day all-around.

Gas heating appliances are being installed in all the departments and in the auditorium, thus facilitating as well as economizing the heating

problem of the church.

—C. W. Baldrige, Pastor.

I recently closed a meeting at the Baptist Church at Crowder, Miss., with brother Henry Branyan, Jr., of Ripley, leading the singing, and I did the preaching. We had sixty-five additions. Forty-four by baptism. I have splendid cooperation with both of my churches.—Daniel Hughes.

"Does she have her own way?"
"Does she? Why she writes her own diary a week ahead of time."

**Weary?
Not now!**

... thanks to Black-Draught. Often that droopy, tired feeling is caused by constipation, an everyday thief of energy. Don't put up with it. Try the fine old vegetable medicine that simply makes the lazy colon go back to work and brings prompt relief. Just ask for

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Garlic-Parsley an Aid in HIGH BLOOD PRESSURE

Medical reports say that Garlic-Parsley concentrate has a double action in reducing high blood pressure. First, it tends to relax tightened arteries. Second, it checks or inhibits decomposition of waste matter in the bowels, a contributory cause of high blood pressure. To get concentrated garlic and parsley in odorless, tasteless form, ask your druggist for ALLIMIN Essence of Garlic-Parsley Tablets. Large box 50c; super-size money-saving package, \$1.00. ALLIMIN used repeatedly at regular intervals aids in reducing blood pressure and relieving headache and dizziness caused by excessively high readings. To learn what raises your blood pressure and for medical treatment consult your doctor. For free sample and booklet of valuable information on high blood pressure write VAN PATTEN CO., 54 W. Illinois, Dept. 28, Chicago, Ill.